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The Masonic Craftsman

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of Freemasonry*

In This Issue: How Can Masonry Aid Youth?

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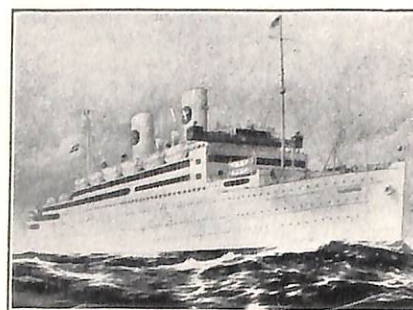
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When the world is exhausted with fighting,
And the planes and the dreams make no flights—
When the wrongs too extensive for righting
Are demolished, along with the rights;
When destroyers and builders and strivers
Are equal at last in the tomb,
And the few apathetic survivors
Find peace in an ultimate doom—

When the palaces lie on a level
At last with the purified slums,
And the gods, having gone to the devil,
Are one with the princes and bums—
Will the remnants set out to be nations,
Renewing the infinite pain—
Will the world, with incredible patience,
Begin its old journey again?

And so, with our errors forgotten,
With history lost in the void,
Shall We build up a world just as rotten
As this that ourselves have destroyed?
Or will chance breed a delicate tissue
Of truth from a war-mangled sod,
Whereby man, by a magical issue
Of luck, may get wisdom of God?

—TED ROBINSON, in Cleveland Plain Dealer.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

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CASES Four million dollars have been contributed by Knights Templars of the United States to further the education of worthy young people. That is a large sum of money. A commendable act and productive of good would be a description of some case histories of individuals who have profited by this splendid effort of the Chivalric order.

An opportunity exists for someone familiar with the plan and its working to record in print actual accomplishments in a realistic way. The knighthood is entitled to this.

VISIT The Most Worshipful Grand Master of the Grand Lodge of England, H.R.H. The Duke of Kent, recently installed into office by his brother, King George VI, is visiting Canada.

It is hoped that the distinguished guest may find time for a brief visit to this country where he will find a host of friends and a hearty welcome.

It seems but yesterday that he took office, yet much has transpired since. Probably the pageant of his Masonic installation will never again see its equal, for there were present on that occasion not only the Grand Master of Massachusetts who by virtue of the precedence of this Grand Lodge spoke for the Craft in this country, but as well representatives from almost every civilized country on earth. It was a spectacular and historic event.

During the stress and strain of war British brethren are carrying on with typical fortitude, giving the world a demonstration of self-effacing courage in the administration of relief to the distressed within and without the fraternity as well as sharing fully in the more hazardous enterprise of national defense.

A pillar of strength to the nation is the Craft in England; the presence of its Grand Master in this country deserving of recognition and honor.

FUTURE Problems conjured up by present catastrophic world conditions will shortly challenge thought as it will affect the lives of all.

With money being spent in astronomical sums one wonders how obligations will be met. There are those who insist that the whole economic structure will be so hopelessly wrecked as to be completely useless so far as past standards are concerned.

It is believed logically by many that future generations will be loth to take on repayment of the vast debts their fathers incurred. These debts may be repudiated, for it is not in human nature to recognize them in the vastness of the human folly that brought them about.

If this is to be the case, how will present fiduciary institutions function? It will be argued that only work

produces wealth and workers will not take on the burden of present colossal commitments. They already have a tremendous non-producing element saddled upon their effort.

Will notes, currency, stocks and bonds, etc., cease to have value and give way to some new measurement of wealth? The thought is terrifying in its possibilities.

So much new thought is needed on a completely metamorphosed world that seasoned thinkers will imperatively give heed to a subject transcending almost all others.

STAKE Joseph E. Morecombe, distinguished writer and collaborator in the symposium which is a feature of this journal, raises an interesting point. He says: "Almost every week and from sources near and remote, there come demands that the Craft shall take up this or that or the other scheme of general or local welfare work, sponsor a needed reform, or declare a crusade against evil in some of its protean forms."

Without doubt there is a prevailing idea that Freemasonry is an agency for the ameliorization of many of the world's ills, and a mistaken conception of its altruistic objectives. Because of its potent influence in the past upon the lives of men prominent in the founding of the republic, and the vast amount of charity which it has dispensed, often anonymously, its power has been greatly exaggerated.

In the first and last analysis Freemasonry functions for one purpose: the tying together of men in one common bond of allegiance with the ultimate objective of universal brotherhood. Its charities and beneficences are incidental. By processes peculiar to it its membership is made conscious of their social responsibilities. Mutual understanding of universal problems, implemented with good deeds, has given the Craft high reputation; people have come to believe it to be all-powerful, exaggerating its scope.

While this is flattering, it is manifest that a definite and specific program of philanthropy and education is best suited to its purposes; hence, in all probability the Craft will continue along its chartered course in its own established way with only such changes of policy as may be needed to meet altered conditions, treating the plans and proposals of others with sympathetic tolerance but a clear-headed consciousness and understanding of its own well understood purpose.

Anything else will dilute its energies and destroy in large degree its usefulness.

TOMORROW More thought is being given to the future than ever before. Uncertainty as to what lies ahead dominates the minds of foresighted people. Circumstances without parallel are transpiring and no one knows what the outcome will be. All, however, are sure that the world is going to be much different to anything heretofore. Old institutions seemingly fixed and permanent now face entirely new situations

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6451.

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 Alfred Hampden Moorhouse, Editor and Publisher.

and no precedent exists upon which to base rehabilitation.

Since 1914-18 the face of society has been lifted so as to be almost unrecognizable. Experiments ranging from mild sociological dabbling by "parlor pinks" hatched at innocuous teas and similar gatherings to wholesale assassinations accompanying Communism in Russia, and the no less ruthless suppression of human rights in Germany and Italy have brought vital changes.

That there was need of change and that circumstances generally demanded adaptation to new processes is doubtless true, but the violent shocks to which the world has been subjected are so violent as to create complete bewilderment.

Freemasonry, in common with other old-established institutions, finds itself somewhat adrift. The ways of yesterday will not suffice in the present turmoil. It is not enough simply to say that its principles are changeless and to be content with that; practical plans must be devised and put into effect so that the good it has accomplished may be salvaged and the truth of its merit broadcast.

Tolerance is an integral part of Craft practise, and it is unwise to permit intolerance to defeat high purpose or allow belligerent aggressiveness to prevail against harmonious consideration of problems.

Perplexities accompanying present disturbances are a challenge to sane thought. To secure results for the good of the fraternity specific action would seem to be a natural corollary. Dry rot has ruined many a live oak. Guardians of the sound timbers of our ancient structure are needed to conserve and promote its admirable ideals.

PARADOX Contemplating current conditions a curious paradox is disclosed in human relationships. On one hand is a brand of hate typified in remorseless savagery inflicted upon innocent people by the disciples of force scientifically administered; on the other a closer drawing together and breaking down of class distinctions on the part of those afflicted in a common misery; an era of sweet reasonableness, not possible under "normal" conditions.

With travail prevalent unity is a characteristic in humans which has been brought to the surface by the common peril. Perhaps nothing short of present torment could bring it about.

It's a mad word; emotions stirred to their depths encompass every extremity of mood men are capable of.

Like the vortex of Niagara which finally resolves itself into a placid stream, or the seething cauldron of molten lava erupting over mountain slope finally cooling off into rivers of dead matter, nothing remains the same after the struggle—new forms emerge.

It is to be hoped that following this present ordeal leaders of world thought will have gleaned from its processes—and causes—wisdom and knowledge to rebuild with a new material from which impurities have been eliminated, and social justice be more nearly a fact than the fallacy it has been in the past. Here is a noble challenge.

The world's troubles have been wrapped up in eco-

nomics. Desire for preferment and position through material media has enslaved thousands, and the natural elements of greed and selfishness have done the rest. It has been a vicious circle, with no apparent break. Now, however, with material wealth destroyed on a colossal scale, what remains must be equally administered for all the people's good, to prevent any recurrence of past horrors and to demonstrate that men can, if they will, control their passions and improve themselves in Freemasonry.

Better men will be needed, for surely the one thing that is evident is that all the discoveries of science are the fruits of education, and all the efforts toward social betterment merely yield a worse hell unless we get better men. And by better men we mean more religious men, though in this connection an undermeaning is intended to be given to the word religion.

NEIGHBORS On other pages of this issue of THE CRAFTSMAN readers will find information concerning Central and South American countries, the source of their origin and loyalty, and other salient facts concerning their functioning.

Many of the bodies listed are not recognized by certain grand lodges in the United States, but the form of the questionnaire and the replies to it indicate with sufficient clarity their purpose and establish their identity with Masonic practises hereabouts.

The information was secured through the Masonic Service Association of Washington, D. C., and if it serves to further the policy of the United States in establishing a happier relationship will have justified the effort.

All too often misunderstanding between nations arises from the lack of knowledge of other countries. People are frequently fed propaganda by men with ulterior motives and a poison virus prevents or nullifies accurate presentation of the truth.

So far as the present survey is concerned, it is believed that all the interviewed grand lodges are free from political taint. And on the premise of a belief in God and practise of the fundamental tenets of Freemasonry as we know it we can well seek closer companionship with fraters to the South.

"If a brother in sorrow or trouble or perplexity instinctively turns to a Lodge officer for comfort or counsel, and finds them, there is a successful officer even if he cannot make a glib speech or recite his ritual with fluent perfection. If the impact of the Lodge on its members and on the community is wholesome and helpful its officers are a success however unspectacular their performance."

"A wise understanding of human nature is essential. Patience, tolerance, tact are highly desirable, for the materials with which one must work are other human individuals with their frailties and peculiarities. A skillful officer leads and persuades rather than commands. Conceit, arrogance, or the suspicion of selfseeking are fatal. While the ability to think and speak clearly are invaluable, yet the lack of oratorical ability should deter no one from holding Masonic office."—JOSEPH EARL PERRY, P.G.M., Massachusetts.

A Monthly Symposium

How Can Masonry Aid in the Needed Discipline of Youth?

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

ALFRED H. MOORHOUSE
BOSTON

BY EXTENDING A HELPING HAND

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

IT IS not within the province of the institution of Freemasonry to set itself up as an instrumentality for discipline, insofar as the word applies to the infliction of punishment or chastisement. This is indisputably true as regards those who are not members of the fraternity, which would include youth. Beyond the denial of fraternal fellowship to those of its own members who prove to be willfully unworthy, the craft knows nothing of punishment.



We believe, however, that the query as to how Masons can aid in needed discipline of youth is intended to apply solely to the higher definition of the word discipline that pertains to training which strengthens and corrects moral and mental faculties, inculcates self-control and imbues a higher and sounder perspective of life.

In this respect Masons and Masonry are in a position to be of inestimable service to young men and young women, not necessarily by direct activity, but by the support and encouragement to movements and organizations which devote their efforts to attracting the attention and furthering the interests of youth.

The problem of youth is present in every generation. Men of mature years are notoriously inclined to feel that never before were boys and girls so seriously headed for destruction, and to look back upon the days of their own childhood as being the time when youth was more tractable, obedient and less frivolous. If their gloomy forebodings had proved correct through succeeding generations the world would have gone to the demnition bow-wows long ago.

The problem is delicate, for youth cannot be coerced, regimented or driven—in a land where freedom still prevails. Such repression may apparently be successful under brutal totalitarian forms of government, but even there it nurtures the seed of rebellion that ultimately will destroy the power that inflicts it.

Youth is filled with the spirit of independence and irrepressibly imaginative, resenting inhibitions that seem to the immature mind to be unreasonable and without justification, yet a young man is responsive to efforts made to aid him in obtaining that which he deems important for his happiness and the fulfillment of his desires. Direction that comes to him in the guise of helping him to get what he wants, or thinks he wants,

is more effective than all the must nots that can be imposed upon him.

Discipline of youth is needed, to be sure, but it is the educative discipline of training, of encouragement and cooperation, rather than the discipline of punishment and restriction. In this work Masons and Masonry will find a fruitful field of endeavor, as will all other men. There are innumerable youth organizations to which Masons could profitably give greater encouragement and assistance, and it is immaterial that, like the planting of trees, the benefits come in larger measure to succeeding generations than to the present.

NOT FREEMASONRY'S FUNCTION

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

YOUTH today may be said to have discarded the restrictive garments of yesterday for the freer mental furbishings of a new age. In the process considerable experimentation was inevitable and some errors are evident. The evidence is plain in a liberty which has been translated somewhat into license, so that older men condemn, often unreservedly, the irreverent attitude of youth toward things which to them are semi-sacred.



It is all to the good that in a new world expression be permitted to the new thought inevitably accompanying it, yet it is only prudent that such restrictions, preferably self-imposed, and based presumably or preferably on trial and error, as will lead to purposeful objective be established; to control progress and prevent runaway mental processes and subsequent moral disaster.

The training of youth which is most valuable begins with the cradle—in the home. A wise parent will not, with all the changing complexities of scientific advancement before him, seek to impose outmoded restraints based upon an entirely different era. Rather will he strive to find a smooth path of progression, keeping step in companionship with the newer generation for which he is responsible, and in which in the last analysis his own interests lie.

The habit of reading sound books descriptive of current social changes is to be commended. Knowledge now as ever is necessary to meet new situations. Revolutionary change compels revolutionary thought and action. To stand still, metaphorically speaking, is to go backward. No system is entirely static; a positive element is best indicated by a keen perception of the world's

moods and an intelligent effort to meet them with, if necessary, revolutionary tools and methods.

The man whose mind is fixed on a plane of mid-Victorian platitude is bound to be disillusioned with present youthful trends. His attitude is often expressed in unintelligent and sometimes unmerited disgust. He is, more often than not, apt to be wrong in his surmises and prophecies; and this because of his own closed mind.

The Masonic fraternity, always interested in human progress, with highest principles motivating it, has no place in its program as an organization for the discipline or raising of youth except insofar as its influence may be applied to the general advancement of true living and humanitarian ideals.

Freemasons as individuals, however, and in many cases as parents and always as responsible members of society, may be depended upon to observe trends carefully and to see to it that those they have brought into being are carefully led along paths of rectitude, so that in a resulting standard of high character the influence of their progeny may serve for examples, and be a pillar of strength in the new world now developing.

AN IMPRACTICAL PROPOSAL

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

HOW can Masonry aid in the needed discipline of Youth?" In considering this our present topic for discussion we must plead a barrenness of profitable thought. We wonder, also, what our fellow Symposiasts may find of a real value to the reader. One can theorize and spin out words on any subject under heaven, if the only requirement be the filling of so much printed space. To write sensibly, and to good purpose, is another matter.



But, honestly, does not the reader, upon proper reflection, agree that Masonry is being subjected to a considerable strain of late? Almost every week, and from sources near and remote, there come demands that the Craft shall take up this, that or the other scheme of general or local welfare work, sponsor a needed reform, or declare a crusade against evil in some of its protean forms. If we, as Masons, are to be running hither and thither in answer to every call thus made, there would result a

vast weariness, not to say disgust, and the end be that nothing of real worth would be accomplished. Too great a spreading of energy, which to be effective should be deep and strong, means a thinning out that can deliver no useful force. Masonry, for all its virtues and adaptabilities, was not designed as a wonder-worker, nor a compounder of specifics whereby the ills of an ailing world may be cured.

However, something must be said of and for the subject assigned for consideration. Your Symposiasts are or have been the fathers of families. As such they have been concerned in the proper discipline of youth. Yet it is not of record that any one of us have made any outstanding contribution to this as a practical subject, nor do we know that we have been quoted as model parents. Speaking personally, we can not draw upon an enlightening experience. For the one thing that experience was of the days quieter and less difficult than the present time. Then we were aided by the active influences of school and church, with the assistance of the ubiquitous Mrs. Grundy to keep rebellious spirits in order, and within the limits of a rather smug respectability. Youth had its fixed duties, as part of a narrow but wholesome home life. Obedience to proper authority was something that then needed no particular emphasis, beyond the occasional chastisement as a reminder.

But modern youth, instead of being mildly yet effectively repressed by the home and community mores, is today urged to egoistic manifestations. As a consequence and in many instances, discipline of all sorts has been discarded, much to the consternation of parents, preceptors and ghostly advisors.

So, in despair, perhaps, appeal is to Masons and Masonry to intervene in effort to bring the rising generations to a proper sense of the proprieties. And, at the same time, it is doubtless hoped that the fraternity will be forced to share responsibility should the experiment fail of success.

Speaking for ourself, we would suggest that the individual Mason, should he have a yearning in this direction, can find worthy groups and associations, who specialize in youth problems, and who will welcome his assistance and his financial contributions. Such societies are numerous and cover many activities. They attack what is really a serious condition, and from many angles, and some of them are credited with doing a considerable good. We presume that these agencies are directed and staffed by men and women specially qualified and trained. This is more than could be said for Masons, however, willing they might be to essay such tasks.



Tribute

There died recently in Cambridge, England, Sir James Frazer, a great and learned man. A famous jurist of an earlier century wrote "When a great, learned man (who is long in making) dieth, much learning dieth with him." Fortunately for thousands of readers who are yet to come the "much learning" did not die with James Frazer, for his work is preserved, with a scholarly precision, and often with descriptive prose that in their style have never been surpassed for the immediate majesty and dignity of the written word in a great series of works.

Frazer was first and foremost an anthropologist whose sphere was men's actions and beliefs, and if it be true that "the proper study of mankind is man" there will never be a more fascinating or fruitful field for science. He was apt, picturesque, pregnant in his judgments and the embodiment of searching yet humble inquiry. His profound influence in his own day and his life encompassed a span of eighty-seven years—will be augmented by the ample monument he has left of his own works which will influence future generations.

—ED CRAFTSMAN.

The following comment on his vision and philosophy by H. J. Fleure summarizes admirably the place in history of Sir James Frazer:

"Frazer once wrote that 'in spite of their fragmentary character the popular superstitions and customs of peasantry are by far the fullest and most trustworthy evidence we possess as to the primitive religion of Aryans. Indeed, the primitive Aryan, in all that regards his mental fibre and texture, is not extinct. He is amongst us to this day. The great intellectual and moral forces which have revolutionized the educated world have scarcely affected the peasant. In his inmost beliefs he is what his forefathers were in the days when forest trees grew and squirrels played on the ground where Rome and London now stand.' This extract gives Frazer's vision as it began. It expanded beyond the primitive Aryan and the peasant; he showed us the primitive elements in ourselves, however revolutionized by education we may be, and he brought out with ever-increasing force the idea of the inward and spiritual unity of mankind in its endless effort to understand its place in nature.

To follow a vision for over fifty years with magnificent constancy and disregard of antagonisms was Frazer's great achievement, and so this patient collector and encyclopaedic classifier has become to all intents and purposes a prophet. If Lyell taught us that forces now in action were mainly responsible for moulding the earth's surface, and if Darwin gave us a vision of forces now in action, within and without, moulding the forms of life, Frazer in his turn carried the scientific idea right into the field of religion, in this respect following, as he always said, the lead so inspiring given by Robertson Smith. His particular hypothesis may be modified as time goes on, just as are Darwin's and Lyell's; his vision is part of the heritage of mankind. Thanks to his work the thoughtful mind is not likely to slip back into servitude to authoritarian views of religion or to recognize that any organization has exclusive claims; Frazer has helped to move

men on from servitude to freedom of the spirit. Religion is increasingly visualized as an attitude, an activity of humanity in general, changing old and inadequate forms as wider syntheses loom up. Finality, absolutism are seen to be features that must pass away, however much may be done to furbish old schemes by means of reinterpretations.

Frazer's classical studies led him to ponder over the story of the sacred grove of Diana of the Wood at Nemi, where a strange figure kept watch and ward with a drawn sword. He had been a runaway slave who ventured to break a branch of a sacred tree, traditionally connected with the Golden Bough, which the Sibyl made Aeneas pluck before his journey to the lower world. Breaking this branch was a challenge to the priest of the drawn sword to come forth to mortal combat. So, in keeping watch and ward, the priest was looking for the man who, sooner or later, would kill him and hold the priesthood in his stead. This rude survival of an early world lingered on into classical times, which offered little in the way of parallels to help in its interpretation.

Frazer dug deep down into barbarian fancies and has thence shown the unity and continuity of human thought from crude beginnings of long ago, before these had developed the distinction between natural and supernatural, on which unfortunately so much ecclesiastical emphasis was once placed. To the men of long ago and to the modern children of nature most things would seem to be 'worked' by what some would call supernatural agents, more or less human in nature and capable of being moved at times, by flattery or by appeals to pity. The man-god or god-man is an old and a widespread idea, and it seemed natural long ago to ascribe to him power over nature, by his vigour, to give rain or to make the food crops grow. The man-god may derive his power over nature from his resemblance to nature; he has the power to make women bear children, he may make the earth bear her fruit also. He may also derive his power from the indwelling within him of the divine. The vigour of the man-god is thus an essential, and it is understandable that he should be slain and replaced before that vigour fails. His period of ovation and adoration therefore ends in sacrifice; and another chain of ideas has suggested his sacrifice in the spring that the crops may grow. And sometimes he has been held to rise again, as the seed was supposed to do after its 'death' in the ground.

Here are primeval ideas that have been worked out by man in his ceaseless spiritual quest, and in Frazer's vast survey we are enabled to see the unity and continuity of that quest pursued by men of every tongue and colour, from prehistoric times until now—peasants, priests, professors, and potentates. At every stage of the argument Frazer leads us through a maze of illustrations culled from all lands and all times. These intellectual excursions up and down time and space may bewilder us, but they at any rate show that there are exceptions to every generalization and that ideas change as they move, so that all interpretations are provisional. Scholarly successors are likely to adjust Frazer's detailed arguments as Lyell's and Darwin's are being adjusted; they are hardly likely to alter the vision that has been given to the world. It was given to a patient accumulator of details to live to see, as did Darwin, that he had shed light in dark places and weakened authoritarian repression, that he had blazoned forth the unity of mankind in its efforts towards a spiritual philosophy the kernel of which shall be freedom."



War Welfare Work

MASSACHUSETTS MASONIC CONTACTS

Deep interest in this subject is shown by many inquiries as to what is being done now and as to future plans. The following, from an address by G.M. Albert A. Schaefer of Massachusetts explains the situation as it appears now (June 11, 1941).—ED. CRAFTSMAN.

"Wherever I have gone I have found a genuine effort to determine what assistance may be needed and a laudable desire to render such assistance within the capabilities of the Craft generally. There has been not so much a necessity to arouse enthusiasm as to direct contemplated efforts in the right direction. I have cautioned against haste, believing if we proved only after careful deliberation we shall accomplish more and waste less. Moreover, the factors to be considered in forming conclusions are constantly, and oftentimes rapidly, changing so that the utmost care must be exercised not to commit ourselves to some inelastic plan which may be speedily outmoded. Let us briefly survey the conditions as they exist today.

"There are at the present time upwards of a million men in the various military reservations throughout the United States and its possessions. It is expected that within a short time perhaps a half million more will be added. These figures are of course rough approximations but are sufficiently accurate for our present purposes. By far the great majority of these men are between the ages of twenty-one and thirty-five. It must not be overlooked, however, that in the National Guard units, and especially among the officers, there are many who are on either side of this age field. Among so large a group within these age limits it is to be expected that there is a sizable percentage of men who are members of the Craft. In addition, there are perhaps more who are sons of Masons or more distantly related to Masons. But the actual number of Masons or their blood relatives in the service is not readily ascertainable. Realizing that, I have requested that each Lodge make a determined effort to find out the names of all who have been called into service, whether members of the Lodge or related to members, and report them to our Service Director.

"In the World War I fifty per cent or more of the officers and ten per cent or more of the enlisted men or draftees were Masons. In addition, their blood relatives constituted another ten to fifteen per cent of the armed forces. Approximately twenty-four per cent of all the men engaged in one way or another in the World War I were members of the Craft. Whether that percentage will hold today it is impossible to say, but we do know that numerically there are about thirty per cent more Masons in Massachusetts at the present time than in 1916, and our national population has not grown as fast.

"It is everywhere agreed, first, that there is a real need for services which shall sustain morale within and without the borders of the camps, forts and other training areas, and second, that Freemasonry can satisfy that need to an appreciable extent. There is not, however, the same unanimity of opinion as to the exact type of service which may be needed.

"First, let me point out that within the borders of the reservations the army department itself has a well planned morale program. No outside organization not previously existing therein may carry on any activities there. In most of the areas there are movie theatres, halls for other types of entertainment including dancing and recreational features. But even where these facilities are adequate—and I am informed that this is not always true—there is still a definite need outside such areas and it is here that Freemasonry can function and it is here that the military authorities want it to function. Obviously, the particular need will vary with surrounding circumstances. Above all things, it is important to note that everything will be freely given; nothing will be sold; there will be no canteen."

After referring to the Masonic Service Association at some length the Grand Master continued, "Since this plan was instituted a new factor has come into the picture; namely, the formation of The United Service Organizations for National Defence, Inc., commonly known as the U.S.O.; and I have frequently been asked how the U.S.O. squares with the M.S.A.

"The U.S.O. consists of the Young Men's Christian Association, the National Catholic Community Service (represented generally by the Knights of Columbus), the Jewish Welfare Board, the Salvation Army, the Young Women's Christian Association, and the Travelers' Aid Association. The first four were active in service work in World War I. The U.S.O. is a service agency larger than any other but by no means a coordinating agency as I am afraid is too often assumed. It has no greater official standing than the M.S.A. Both the M.S.A. and the U.S.O. will receive governmental aid particularly in the erection or renting of buildings necessary to carry out their general purposes. There is neither connection nor competition between the two. It is expected there will be cordial cooperation.

"However, it must be conceded that with the U.S.O. in the field there is a possibility that some changes in the general plan may be made. Nevertheless Masonic service can be given only under Masonic auspices and cannot properly be under group control.

"Here is this jurisdiction I do not believe that the time has come to invite the M.S.A. to open a full Masonic center at either Fort Devens, Camp Edwards or Westover Field. At Fort Devens, Massachusetts has regular army troops. It also has very cordial and active lodges in Ayer. I propose for the present at least to ask that this grand lodge work in close collaboration with Caleb Butler and Saint Paul Lodges, giving such service and financial aid as may be needed.

"At Camp Edwards the troops are almost wholly Massachusetts National Guard. Again here I propose not to ask for the establishment of a full service center at the present time.

"In areas outside our own jurisdiction, we shall find many of our brethren from time to time. Those grand lodges cannot be expected to bear the entire financial burden. Nor can we be expected to contribute directly

to these jurisdictions whenever certain divisions of Massachusetts men are located there. Troops are moved swiftly from state to state and the only feasible plan is to use the central services of the M.S.A. to apportion the financial burden more equitably. I have therefore, with the approval of the board of directors, forwarded to the Masonic Service Association the sum of twenty-five hundred dollars. The Sovereign Grand Commander for the Northern Masonic Jurisdiction of the Scottish Rite, our own Most Worshipful Melvin M. Johnson, had previously forwarded five thousand dollars, although that body is not, as is this grand lodge, a member of the Association. Other grand jurisdictions have also contributed, some in greater proportions. We shall be called upon for further aid and we shall gladly do our part in this essential undertaking. But to do so we must look to the individual brother through the several lodges to provide the needed funds. Grand Lodge funds may be used temporarily to meet a particular emergency but they must be replaced.

"A careful survey of the needs indicates that for full service centers in all areas an outlay throughout the

United States of approximately \$250,000 during the first year will be required, and somewhat less in succeeding years since much of the needed equipment will have at least a five year life. If every Freemason in the United States gave ten cents a year the program will be financed. But as not every Mason will, and not all grand lodges will participate, those Masons and those grand lodges which will must be prepared to carry a little heavier burden.

"In some grand jurisdictions it is proposed to assess the brethren an amount sufficient to raise its quota. I am not in favor of an assessment. This should be a patriotic Masonic endeavor. The amount required should be a free will offering, a voluntary contribution. I propose, therefore, that each Lodge should underwrite our requirements to the extent of fifty cents per member, raising their contribution in whatever way they deem best. Surely if young Masons can give a year of their lives to our service, old Masons can give fifty cents to their service. Of course, there are many who are able and will be willing to give more."



AUGUST ANNIVERSARIES

Gen. Philip Van Cortlandt, Revolutionary officer and member of Congress from New York, who accompanied General Lafayette on his tour of the United States in 1824, was born in New York City, August 21, 1749, and was initiated in Solomon's Lodge No. 1, of that city, August 8, 1777.

Johann Wolfgang Von Goethe, famous poet and member of Amalia Lodge, Weimar, Germany, was born at Frankfort-on-the-Main, Germany, August 28, 1749.

Stephen Morin was appointed Inspector General over all Lodges in the New World, by the Grand Consistory of Princes of the Royal Secret at Paris, France, August 27, 1761. Later, he established the Scottish Rite in Santo Domingo and Jamaica, and from this the Scottish Rite was established in America.

Capt. Stephen Decatur, Sr., commander of several Pennsylvania vessels during the Revolutionary War, being commissioned captain, U.S.N., in 1798, became a member of Lodge No. 16, Baltimore, Md., August 10, 1777, and was a charter member of St. John's Lodge No. 20, Maryland (now extinct).

John Brooks, Revolutionary officer and Governor of Massachusetts for six terms, was initiated in American Union Military Lodge, August 28, 1779.

Commodore Oliver Hazard Perry was born at South Kingston, R. I., August 23,

1785, and died at Port of Spain, Trinidad, W. I., August 23, 1819. The Grand Lodge of Ohio laid the foundation stone, with Masonic ceremonies, of a monument erected to him and his men, and he was spoken of as their "illustrious brother."

John Blair, a member of the Constitutional Convention and an Associate Justice of the U. S. Supreme Court, was the first Grand Master of Masons in Virginia (1778). His death occurred at Williamsburg, Va., August 31, 1800.

Gen. John B. Floyd, Governor of Virginia (1849-52), Secretary of War under President Buchanan, and a member of St. John's Lodge No. 36, Richmond, Va., died near Abingdon, Va., August 26, 1863.

LIVING BRETHREN

George White, former Governor of Ohio and a member of American Union Lodge No. 1, Marietta, Ohio, was born at Elmira, N. Y., August 21, 1872.

Capt. George Fried, U.S.N., who had a long service with the Navy and Merchant Marine, and with the Army in the Spanish-American War, was born at Worcester, Mass., August 19, 1877. He is a member of Mystic Lodge No. 272, New York City.

Thomas T. Connally, U. S. Senator from Texas since 1929, and a member of the Scottish Rite at Dallas, was born near Hewitt, Tex., August 19, 1877.

James M. Tunnell, 32d, U. S. Senator

from Delaware and a member of Doric Lodge No. 30, Millville, Del., was born at Clarksville, Del., August 2, 1879.

Edgar A. Guest, poet, lecturer and humorist, was born at Birmingham, Eng., August 20, 1881. He is a 33d Degree Honorary Member of the Northern Supreme Council, U.S.A.

Chase A. Clark, Governor of Idaho and a member of the Scottish Rite at Boise, Idaho, was born at Amo, Ind., August 20, 1883.

Martin S. Conner, former Governor of Mississippi and a member of the Scottish Rite at Hattiesburg, Miss., was born in that city, August 31, 1891.

Homer S. Cummings, U. S. Attorney General under President F. D. Roosevelt (1933-39), was made a Master Mason in Hiram Lodge No. 1, New Haven, Conn., August 5, 1892.

Earl C. Mills, 33d, and Knight Templar, Past Imperial Potentate of the Mystic Shrine (1923-33), affiliated with Capital Lodge No. 110, Des Moines, Iowa, August 4, 1904.

Monrad C. Wallgren, U. S. Senator from Washington, was made a Mason in Peninsular Lodge No. 95, Everett, Wash., August 19, 1920, and is a knight templar.

Gordon Browning, former member of Congress from Tennessee and former Governor of that state (1937-39), was made a Mason in Huntingdon (Tenn.) Lodge No. 106, August 24, 1920.

Membership Statistics for the United States and Canada

The statistics appearing in the tables below represent the annual compilation of Masonic membership as derived from figures submitted by the various Grand Secretaries or taken from the official publications of Grand Lodges. It will be noted that, of the 50 Grand Jurisdictions of the United States, 36 suffered a net loss in membership, while 14 showed a net gain during the past year, namely, Arkansas, Florida, Idaho, Indiana, Kentucky, Montana, Nevada, New Mexico, Oregon, Philippine Islands, South Carolina, South Dakota, Texas, and Wyoming. However, the loss was, in most instances, less than previous years, and the net loss was 7,067 less than last year.

COMPARATIVE STATISTICS OF GRAND LODGES IN THE UNITED STATES

Year	Lodges	Members	Increase* or Decrease
1936	15,910	2,665,511	100,358
1937	15,826	2,599,250	66,261
1938	15,719	2,557,028	42,222
1939	15,630	2,521,651	35,377
1940	15,567	2,489,587	32,064
1941	15,507	2,464,590	24,997

UNITED STATES, 1940-1941

State	Date	Lodges	Membership	Increase* or Decrease
Alabama	Sept. 14, 1940	420	27,420	418
Arizona	Dec. 31, 1940	39	5,427	13
Arkansas	Sept. 30, 1940	421	23,589	54*
California	Aug. 1, 1940	582	126,185	554
Colorado	June 30, 1940	147	29,129	305
Connecticut	Dec. 31, 1940	128	33,872	729
Delaware	June 24, 1940	22	5,162	26
Dist. of Columbia	Sept. 30, 1940	47	20,002	139
Florida	Mar. 31, 1941	221	20,102	104*
Georgia	Aug. 31, 1940	477	39,111	249
Idaho	June 30, 1940	81	8,925	63*
Illinois	June 30, 1940	993	192,836	4,787
Indiana	Dec. 31, 1940	540	105,811	106*
Iowa	Dec. 31, 1940	546	66,691	184
Kansas	Dec. 31, 1940	438	59,603	687
Kentucky	Aug. 31, 1940	508	42,348	59*
Louisiana	Dec. 31, 1940	251	20,289	340
Maine	Mar. 1, 1941	206	34,665	467
Maryland	Oct. 31, 1940	121	28,322	102
Massachusetts	Aug. 31, 1940	325	96,630	2,215
Michigan	Dec. 31, 1940	512	110,806	163
Minnesota	Dec. 31, 1940	302	47,304	652
Mississippi	Aug. 31, 1940	315	21,564	258
Missouri	Sept. 10, 1940	624	86,469	1,209
Montana	June 30, 1940	136	17,808	1*
Nebraska	Dec. 31, 1940	290	30,919	411
Nevada	Apr. 15, 1941	26	3,163	33*
New Hampshire	Apr. 15, 1941	81	12,852	108
New Jersey	Dec. 31, 1940	278	72,363	1,324
New Mexico	Dec. 31, 1940	55	6,195	82*
New York	Dec. 31, 1940	1,037	244,858	4,524
North Carolina	Dec. 31, 1940	328	26,211	544
North Dakota	Dec. 31, 1940	124	10,742	180

Ohio	July 31, 1940	622	172,403	915
Oklahoma	Jan. 1, 1941	410	43,823	987
Oregon	Dec. 31, 1940	171	24,049	23*
Pennsylvania	Dec. 27, 1940	565	171,881	2,796
Philippine Islands	Nov. 30, 1940	102	5,656	225*
Rhode Island	May 1, 1940	43	14,461	1,178
South Carolina	Dec. 31, 1940	268	17,828	325*
South Dakota	Dec. 31, 1940	172	14,394	32*
Tennessee	Oct. 31, 1940	391	35,890	201
Texas	June 24, 1940	896	100,618	2,173*
Utah	Dec. 31, 1940	26	4,448	63
Vermont	Apr. 30, 1940	103	16,362	230
Virginia	Dec. 31, 1940	327	38,590	216
Washington	Dec. 31, 1940	268	38,919	499
West Virginia	Aug. 31, 1940	165	28,981	195
Wisconsin	Dec. 31, 1940	307	51,109	442
Wyoming	June 30, 1940	50	7,805	33*

	15,507	2,464,590	28,310
			3,313*
Net Loss			24,997

CANADA, 1940-1941

	Date	Lodges	Membership	Increase* or Decrease
Alberta	Dec. 31, 1940	153	10,746	69
British Columbia	Dec. 31, 1940	118	13,305	133
Canada	Dec. 31, 1940	569	93,408	434
Manitoba	Dec. 31, 1940	104	10,114	165
New Brunswick	Dec. 27, 1940	43	5,162	36
Nova Scotia	Dec. 31, 1940	84	8,182	176
Prince Edw. Is.	Apr. 30, 1940	15	1,063	12
Quebec	Dec. 31, 1940	94	13,578	122
Saskatchewan	Mar. 31, 1940	198	12,171	75
		1,378	167,729	1,222

[We are indebted to the *Grand Lodge Bulletin* of Iowa for the above information.]—ED. CRAFTSMAN.

"Granted a clear understanding and a reasonably good equipment, there still remains what might be considered the mechanical aspects of being a good Lodge officer. In practice there is wide discrepancy between the most and the least successful officers, and this is largely due to variations of skill and imagination in the application of methods."

"Such is our Craft, and against such a background the individual may make his own estimate of the worth-whileness of his investment of himself as an officer. Unless he can justify to himself the time and effort required to be a good officer he owes it to himself and to the Craft not to dally in line. Nor need it be any discredit to decide that one owes it to himself, or to others, or to the Craft, to invest himself in some other sphere than as a Lodge officer."—JOSEPH EARL PERRY, P.G.M., Massachusetts.

THE QUESTIONNAIRE

1. Name of your Grand Lodge?
2. Address of your Grand Lodge (Grand Secretary's address)?
3. When was your Grand Lodge formed?
4. Of how many Lodges was it formed?
5. What Grand Lodges or Grand Orients originally chartered these Lodges?
6. Of how many Lodges does your Grand Lodge now consist?
7. Over what territory do you exercise jurisdiction?
8. Do you exercise exclusive jurisdiction over your territory?
9. If you share your territory with another Grand Lodge or Grand Lodges, is this by mutual consent?
10. Is your Grand Lodge independent and self-governing, and has it sovereign Masonic authority over your Lodges?
11. Does your Grand Lodge prescribe and teach:
 - (a) Monotheism?
 - (b) that the Volume of the Sacred Law is indispensably present in every open Lodge or Grand Lodge?
 - (c) Secrecy?
 - (d) the Symbolism of the Operative Art of Freemasonry?
 - (e) the division of Symbolic Freemasonry into the three degrees of Entered Apprentice, Fellowcraft, and Master Mason?
 - (f) the Legend of the Third Degree?
 - (g) make Masons of men only?
12. Is your Grand Lodge non-sectarian and non-political?
13. Are the dominant purposes of your Grand Lodge charitable; benevolent, educational; religious?

THE ANSWERS

Gran Logia de Bolivia

1. Gran Logia de Bolivia.
2. Avenida General Camacho No. 70; P.O. Box 564.
3. November 20, 1929.
4. Six regular Lodges.
5. The Grand Lodge of Chile.
6. Thirteen.
7. The Republic of Bolivia.
8. Yes.
9. No.
10. Yes.
11. (a) No; (b) Yes; (c) Yes; (d) Scottish Rite Ancient and Accepted and York Rite; (e) According to each Rite; (f) Yes; (g) Yes.
12. Yes.

13. Charitable, benevolent, educational? Yes. Religious? No.

Grande Oriente do Amazonas e Acre

Manaos, Amazonas, Brazil

1. Grand Oriente of Amazonas and Acre.
2. 292, Rua Leovigildo Coelho — Box 362 — Manaos, Amazonas, Brazil.
3. June 24, 1927.
4. 19.
5. Supreme Council of the Scottish Rite of Brazil.
6. 24.
7. State of Amazonas and Territory of Acre.
8. Yes.
9. No.
10. Yes, sovereign and independent.
11. (a) Only; (b) Yes; (c) Yes; (d) Yes; (e) only; (f) Hiram Abif; (g) only.
12. Yes.
13. Exclusively.

Grande Loja do Estado do Para

Belem, Para, Brazil

1. Grand Lodge of the State of Para, Brazil.
2. Caixa Postal 333—Belem—Para, Brazil.
3. July 28, 1927.
4. Six.
5. Grand Orient of Brazil.
6. Eleven.
7. State of Para, Brazil.
8. Yes.
9. No.
10. Yes.
11. (a) Yes. (b) Yes. (c) Yes. (d) Yes. (e) Yes. (f) Yes.
12. Yes.
13. Yes.

Grande Loja de Paraiba

Joao Pessoa, Paraiba, Brazil

1. Grande Loja de Paraiba (Brazil).
2. Caixa Postal No. 3 (P.O. Box 3) Joao Pessoa, Paraiba, Brazil.
3. August 24, 1927.
4. Symbolic Lodges (three).
5. The two ancient bodies of Brazilian Masonry (Grand Orient and Supreme Council).
6. Seven.
7. State of Paraiba (Brazil).
8. Yes.
9. No.
10. Absolutely sovereign.
11. (a) Yes; (b) The Bible; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes—Only men.
12. Yes. It excludes political or religious sectarianism.
13. Yes.

Grand Lodge of Rio de Janeiro

Rio de Janeiro, Brazil

1. Grand Lodge of Rio de Janeiro.
2. P.O. Box 2215, Rio de Janeiro, Brazil.
3. June 22, 1907.
4. Six.
5. Grand Orient of Brazil, a Masonic body irregular since 1927.
6. 10.
7. Rio de Janeiro, Federal Capital.
8. Yes.
9. Exclusively within our territory. We do not share our jurisdiction with other Grand Lodges.
10. It is sovereign and exercises authority over its lodges.
11. (a) Belief in God; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. It formally and expressly forbids any and every political or religious controversy.
13. Charitable, benevolent, educational.

Grande Loja do Estado de Sao Paulo

Sao Paulo, Brazil

1. Grand Lodge of the State of Sao Paulo.
2. P.O. Box 2611.
3. June 27, 1927.
4. Twenty-one.
5. Grand Orient of Brazil.
6. Thirty-one.
7. State of Sao Paulo.
8. Yes.
9. No.
10. Yes.
11. (a) Yes; (b) The Bible; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Only Men.
12. Yes.
13. Charitable, benevolent and educational.

Gran Logia de Chile

Santiago, Chile

1. Grand Lodge of Chile.
2. Grand Secretary: Enrique Arriagada Saldias, P.O. Box 2867, Santiago.
3. May 24, 1862.
4. Four.
5. The Grand Orient of France.
6. Seventy-one.
7. Over the whole Chilean territory.
8. Yes.
9. No.
10. Yes.
11. (a) Yes, in the formula "Grand Architect of the Universe." (b) Yes, the Bible. (c) Yes. (d) Yes. (e) Yes. (f) Yes. (g) Yes.
12. Yes.
13. Scientific and philosophical.

Gran Logia de Colombia

Bogota, Colombia

1. Grand Lodge of Colombia of Ancient, Free and Accepted Masons.
2. P. O. Box 2519, Bogota, Colombia, Masonic Temple, Carreta 5, No. 17-53.
3. August 7, 1922.
4. Three.
5. By agreement of the National Grand Lodge of Colombia with its seat at Cartagena, and the National Grand Lodge of Colombia with its seat at Barranquilla, signed on August 11, 1921.
6. Eleven.
7. Departments of Cundinamarca, Boyaca, Tolima, Huila, Narino, etc.
8. Yes.
9. It does not share its jurisdiction.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Muy Resp.: Gr.: Log.: Nacional de Colombia

Cartagena, Colombia

1. Serenisima Gran Logia Nacional de Colombia con sede en Cartagena.
2. P.O. Box 16, Cartagena, Colombia.
3. In the year 1921.
4. Ten.
5. Supremo Consejo Neo Granadino (Today Supremo Consejo Colombiano).
6. Nine.
7. The Department of Bolivar and the Intendencias of Chocho, San Andres, and Providencia.
8. Yes.
9. Exclusive jurisdiction.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia de Costa Rica

San Jose, Costa Rica

1. Gran Logia de Costa Rica.
2. Apartado Y, San Jose, Costa Rica.
3. December 7, 1899.
4. Four.
5. Grand Central American Orient.
6. Six.
7. Republic of Costa Rica.
8. Yes.
9. Does not share.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia Del Ecuador

Guayaquil, Ecuador

1. Grand Lodge of Ecuador.
2. J. A. Vallejo Ycaza, P.O. Box 932, Guayaquil, Ecuador.
3. June 19, 1921.
4. Three Lodges.
5. Grand Lodge of Peru.
6. Six.
7. The whole of the Republic of Ecuador.
8. Yes.
9. No.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Charitable, benevolent, and educational.

Gran Logia de Guatemala

Guatemala

1. Gran Logia de la Republica de Guatemala.
2. Callejon Manchen No. 4 (Grand Secretary: P. O. Box 312).
3. In 1903.
4. Ten Lodges.
5. Supremo Consejo Centro Americano.
6. Twenty-one Lodges.
7. The Republic of Guatemala.
8. Yes.
9. No.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Only men.
12. Yes.
13. Charitable, benevolent and educational.

Gran Logia de Honduras

Tegucigalpa, D. C., Honduras

1. Gran Logia de Honduras (Grand Lodge of Honduras).
2. Lic. Carlos A. Zuniga, Tegucigalpa, D. C., Honduras, Central America.
3. May 15, 1922.
4. Three Lodges.
5. Supremo Consejo Centro-Americano (Supreme Central American Council).
6. Seven perfect and one simple Lodge.
7. Honduras, Central America.
8. Yes.
9. —.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia "Benito Juarez"

Torreon, Coahuila, Mexico

1. Gran Logia "Benito Juarez" del Estado de Coahuila (Grand Lodge "Benito Juarez" of the State of Coahuila).
2. P.O. Box 87. Grand Secretary: Calle Guadalupe Victoria No. 624, Norte; Torreon, Coahuila, Mexico.
3. In the year 1905.
4. Three Lodges.
5. Gran Logia "Santos Degollado" of the Federal District.
6. Thirty-four.
7. The State of Coahuila and the Northern part of the State of Zacatecas, where there is no Grand Lodge.
8. Exclusively, as well as over the Northern part of Zacatecas where there is no Grand Lodge.
9. No.
10. Yes.
11. (a) Yes; (b) The Bible or Sacred Book of the Divine Law; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes. Excluding all political and religious controversy of a sectarian character.

Gran Logia del Estado de Chiapas

Tapachula, Chiapas, Mexico

1. Gran Logia del Estado de Chiapas.
2. 5a Calle Oriente No. 12. Tapachula, Chiapas, Mexico.
3. February 23, 1929.
4. Six.
5. Gran Logia "Valle de Mexico."
6. Seventeen.
7. The State of Chiapas.
8. Yes.
9. —.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia "Cosmos" del Estado de Chihuahua

Chihuahua, Chihuahua, Mexico

1. Gran Logia "COSMOS" del Estado de Chihuahua.
2. Calle Libertad No. 1004, Chihuahua, Estado de Chihuahua, Mexico.
3. In the year 1883.
4. Three.
5. The "Gran Logia Unida Mexicana de Veracruz", to which corresponded the whole territory of the Republic.
6. 24.
7. The State of Chihuahua.
8. Yes.

9. No.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes. As regards religions, we respect all religions.

Gran Logia del Estado de Nuevo Leon

1. Grand Lodge of the State of Nuevo Leon.
2. Apartado Postal 309. Modesto Arreola Ote. 505.
3. June 24, 1905.
4. Three.
5. Gran Logia "Unida Mexicana" de Veracruz.
6. 31.
7. (State of Nuevo Leon) Estado de Nuevo Leon.
8. No.
9. No.
10. Yes.
11. (a) —; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Charitable, benevolent, educational.

Gran Logia "Occidental Mexicana"

Guadalajara, Jalisco, Mexico

1. Gran Logia "Occidental Mexicana."
2. P.O. Box 9, Guadalajara, Jalisco, Mexico.
3. February 18, 1912.
4. Three (Benito Juarez No. 24, Occidente No. 10, and Pitagoras No. 14).
5. Grand Lodges "Valle de Mexico" and "Unida Mexicana", of Mexico, D.F. and Veracruz, respectively.
6. Ten.
7. States of Jalisco, Colima, Nayarit and part of the State of Michoacan.
8. Exclusive jurisdiction over the States of Jalisco, Colima and Nayarit; shares with the Grand Lodge "Valle de Mexico" part of the State of Michoacan.
9. Yes.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes, except religious.

Gran Logia del Pacifico

Guaymas, Sonora, Mexico

1. Gran Logia del Pacifico.
2. P. O. Box No. 20, Guaymas, State of Sonora, Mexico.
3. February 28, 1923.
4. Six Lodges.
5. Gran Logia "VALLE DE MEXICO."
6. Fourteen.

7. States of Sonora, Sinaloa, and territory of Lower California.
8. Exclusively.
9. It does not share its jurisdiction.
8. Yes.
11. (a) It only recognizes the Great Architect of the Universe. (b) Yes. (c) Yes. (d) Yes. (e) Yes. (f) Yes. (g) Yes.
12. Yes.
13. Yes, without allowing religious controversies.

Gran Logia de Libres y Aceptados Masones de Tamaulipas

Tampico, Tamaulipas, Mexico

1. Gran Logia de Libres y Aceptados Masones de Tamaulipas.
2. Jose I. Casarrubias, P.O. Box 419, Tampico, Tamaulipas, Mexico.
3. May 5, 1909.
4. Three: "Victrix", "Bernardo Reyes", "Justicia."
5. Gran Logia "Unida Mexicana" de Veracruz, for all three.
6. 24.
7. State of Tamaulipas, Mexico.
8. Yes.
9. It does not share its jurisdiction.
10. Yes, in both particulars.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia "Unida Mexicana"

Veracruz, Veracruz, Mexico

1. "UNIDA MEXICANA" y de LL. y AA.MM. (Of Free and Accepted Masons.)
2. P.O. Box No. 56, B. Juarez No. 9 antes 1, Veracruz, State of Veracruz, Mexico.
3. December 24, 1885.
4. Three: "Lumen", "Obreros del Templo" y "Arco Iris."
5. The Grand Lodge "Unida de Colon e Isla de Cuba."
6. Of 55.
7. Over the State of Veracruz, Veracruz, Mexico.
8. Yes.
9. No.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia "Valle de Mexico"

Mexico City, Mexico

1. Gran Logia "Valle de Mexico" de LL. y AA. MM.
2. Doncelas No. 14 or P.O. Box 10, Mexico City.

3. October 13, 1878.
4. Fourteen Lodges.
5. Supremo Gran Oriente Escoses de Mexico (1890); Gran Logia "Unida Mexicana" de Veracruz, 1910.
6. 81.
7. Mexican (Federal District, South Lower California, Hidalgo, Morelos, Aguascalientes, Zacatecas, Guerrero, Puebla, Tlaxcala).
8. Yes.
9. —.
10. Yes.
11. (a) Yes; (b) the Bible; (c) Yes; (d) Yes; (e) Yes; (f) Yes. Inalterable; (g) Yes.
12. Yes.
13. Yes.

Gran Logia Simbolica de Nicaragua

Managua, Nicaragua

1. Gran Logia Simbolica de Nicaragua.
2. Templo Masonico, Managua, Nicaragua, Central America.
3. November 27, 1907.
4. Three lodges.
5. Gran Consejo Supremo Centroamericano — Grand Supreme Central American Council.
6. Five.
7. Over Nicaragua exclusively.
8. Yes.
9. It does not share its jurisdiction.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia del Peru

Lima, Peru

1. Gran Logia del Peru.
2. Lodge: Calle Washington No. 1125, P.O. Box 567. Secretary: Calle Domingo Nieto No. 163, Magdalena Vieja, Lima, Peru.
3. March 25, 1882.
4. Twelve.
5. Grand Lodge of Ireland, Scotland, Hamburgh and Grand Orient of Peru.
6. Thirty-eight.
7. Republic of Peru.
8. Yes (Art. 19 of the Charter).
9. Does not share its jurisdiction. It tolerates the existence of three Lodges dependent from the Grand Lodge of Scotland. (English speaking.)
10. Absolutely.
11. (a) Yes; (b) the Bible; (c) Yes (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes, but religious discussions are not allowed.

Gran Logia Soberana de L. y A. M. de Puerto Rico

San Juan, Puerto Rico

1. Sovereign Grand Lodge of Free and Accepted Masons of Puerto Rico.
2. Rodolfo Ramirez-Pabon, P.O. Box 747, San Juan, Puerto Rico.
3. September 20, 1885.
4. Twelve lodges.
5. Gran Logia Unida de Colon e Isla de Cuba.
6. 49 lodges.
7. Puerto Rico and adjacent islands.
8. Yes.
9. It does not share its jurisdiction.
10. Yes, since its foundation.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes.

Gran Logia Cuscatlan

San Salvador, El Salvador

1. Gran Logia Cuscatlan.
2. 2a, C.O. y Sa Av. S., San Salvador, El Salvador, C. A.
3. September 22, 1912.
4. Three.
5. The Supreme Central American Council 33 Degree which has its seat in Guatemala City.
6. Six.
7. Over the territory of the Republic of El Salvador in Central America.
8. Yes.
9. No.
10. Yes.
11. (a) Yes; (b) Yes; (c) Yes; (d) Yes; (e) Yes; (f) Yes; (g) Yes.
12. Yes.
13. Yes, these are the ideals we pursue.

MASONIC PRESIDENTS OF COLOMBIA

Twenty-three Presidents of the Republic of Colombia, South America, have been members of the Masonic Fraternity, information published in the May issue of the *Bulletin of the Supreme Council*, 33d, of Colombia reveals.

There are now four Grand Lodges in Colombia. The National Grand Lodge of Columbia at Barranquilla has twelve lodges under its jurisdiction, the Grand Lodge of Colombia at Bogota is the largest with thirteen subordinate lodges, the National Grand Lodge of Colombia at Cartagena has nine subordinate lodges, and the Grand Lodge Occidental of Colombia at Cali is made up of four lodges. Some of these grand lodges have established relations of amity with a number of grand lodges in the United States.

There are three symbolic lodges in the Department of Caldas which may later on form a grand lodge.

APPRECIATION

DISTRICT GRAND LODGE OF NEWFOUNDLAND, A.F. & A.M.

OF THE UNITED GRAND LODGE OF ENGLAND

St. Johns, Nfld., Aug. 5, 1941.

Editor, *New England Craftsman*:

Enclosing subscription with great pleasure, also with sincere thanks and appreciation of the splendid service you are rendering the Craft by its publication. It has a great place in our Circle to keep us informed of the work going on around the Globe.

I wish you every success.

Yours faithfully,

GEORGE R. WILLIAMS,
D.D.G.M.

FIFTY-NINE YEARS A MASON

Frank Krohn, a member of Linn (Mo.) Lodge No. 326 for the past fifty-nine years, comes from a Masonic family. His father was a Master Mason, and Mr. Krohn and his four brothers are all members of the Craft.

UNUSUAL GIFT

The farm of the Masonic Home for Boys located near Elkhorn, Nebr., recently placed a mare on sale at a public auction. A group of Omaha, Nebr., business men who appreciate the work being done at the Home purchased it for \$125 and promptly gave it back for resale. It was sold again for \$120, so that the Home realized double the market price for the animal.

The men who made the original purchase said that, having come up the hard way themselves, they were in full sympathy with the work being done at the Masonic Home farm, and expressed their commendation by their contribution.

PART OF THE STORY

Dreams lead to visions. Purpose and desire turn visions into realities.

At the Feast of St. John in 1888, in Boston, the dream of some day providing a haven of rest for those overcome by an adverse turn of the wheel of fate was implanted in the hearts and minds of the Masons of Massachusetts by Most Worshipful Samuel Crocker Lawrence.

In 1904 the faith and belief of a group of the brethren in the ultimate attainment of their hopes was evidenced by a gift of \$1000 from Mount Hope Lodge to be used towards the erection of a Masonic Home. In 1908 cash and pledges amounting to \$35,886 were received, and at the annual meeting the committee recommended the purchase of Hotel Overlook at Charlton, Mass., at a cost of \$50,000. We then became the possessor of

the first unit of our present Masonic Home. This exhausted all available cash on hand and necessitated the raising of additional funds for equipment, alterations, maintenance, etc.

Within a year the committee reported having received \$131,893 in cash and pledges, and that the furnishings for all sleeping rooms had been pledged by individual lodges.

In 1910 the Board of Relief was established to have full control and management. The home was formally dedicated in 1911 with impressive ceremonies by Most Worshipful Dana J. Flanders, Grand Master. Thus after twenty-three years the dream had become a reality; a practical and visible evidence of those benevolent principles which Freemasonry teaches.

In 1922 a fund of over \$200,000 left to the Grand Lodge by Brother William H. Williams became available for building a needed addition, and on June 20, 1923, the corner-stone of the Williams Building was laid by Dudley H. Ferrell, grand master.

Individual lodges showed interest and loyalty by furnishing the sleeping rooms, while gifts by members of the Craft added beauty and comfort.

Bequests by Orlando H. and Sarah A. Davenport, amounting to nearly \$200,000, made another addition possible and the corner-stone of the Davenport Building was laid by Most Worshipful Frank L. Simpson, Grand Master, on July 25, 1928. This is another fire-proof structure with accommodations for sixty residents, containing a beautiful auditorium seating two hundred and fifty, as well as a solarium.

Had it not been for the splendid spirit shown by the Masons of Massachusetts, voting, by an overwhelming majority, the adoption of yearly grand lodge dues of \$2.00 to be collected from each member, we should have been faced with a lack of funds to maintain these beautiful buildings, and means to continue other benevolent work in a manner suited to our needs.

"What we do for ourselves, dies with us.
What we do for others, lives on."

MICHIGAN GRAND LODGE

Though the present Grand Lodge, F.&A.M., of Michigan has been in operation since 1844, Michigan Masonic history records that two grand lodges existed before that time.

The first was established on June 24, 1826, but lasted only two years when it was forced to suspend activities due to the historic "Morgan Affair." Eleven lodges sent delegates to the meeting that formed this grand body, and Gen. Lewis Cass, governor of the Michigan Territory, was named first grand master. They met in the Detroit Masonic Hall.

Recognition by the Grand Lodge of New York a year later was followed by

recognition by other grand bodies in the infant Republic. But the anti-Masonic feeling following the "Morgan Affair" forced the young grand lodge to suspend its activities soon afterwards.

One of the last official acts of this body was to grant a dispensation to Stony Creek Lodge. Strangely enough, it was the faithful work of Daniel Taylor, Tiler of this new lodge, that formed the only direct link between this first grand lodge and the one that now is in operation. Daniel Taylor refused to accept the suspension as final, and he continued to go to the lodge room on each regular meeting night, where he would place a lighted candle in the window to show that Masonry was still remembered. There he would stay all evening, reading and smoking until the normal adjournment hour. He then would extinguish the candle, lock up the lodge room and return to his home until the next regular meeting night. His candle was the only Masonic light that remained aflame during the troubled days following the "Morgan Affair."

Masonry was in suspension in Michigan until 1840, but it was not until 1842 that the second grand lodge was formed. It was held, however, that this body was irregularly formed, and attempts to secure recognition met with failure.

On September 17, 1844, four lodges met in Detroit and formed the present Grand Lodge of Michigan. This body elected J. D. Dutton of Niles, Mich., its first grand master. Since that time, the Grand Lodge of Michigan has met each year, and peace and harmony has prevailed throughout its almost 100-year history.

CONFERS DEGREES

UPON TWIN SONS

It is not unusual for a father to confer the Master Mason degree upon his son, and there are instances when a son has conferred that degree upon his father. A unique ceremony occurred in Arkansas City, Kansas, however, that has little precedent in Masonic annals. W. F. Shea, 33d, Past Master of Crescent Lodge No. 133, Arkansas City, conferred the Master Mason degree upon his twin sons, John and W. F. Shea, Jr.

As if this event were not unusual enough, it was thirty years to the day since the father had himself been made a Master Mason. Previous to this time Mr. Shea had conferred the Entered Apprentice and Fellowcraft degrees upon his sons, and in each case it was exactly 30 years since he himself had received the corresponding degree.

Mr. Shea is Past High Priest of the Royal Arch Chapter, Past Master of the Council, R.&S.M., and Past Commander of Knights Templar in Arkansas City. He is also Junior Past Grand High Priest of the Grand Chapter of Royal Arch Masons

in Kansas and Past Junior Grand Commander of the Grand Commandery, Knights Templar, of Kansas.

Included among the distinguished Masons who attended and made short talks following the work were Ellis Fink, Past Grand Commander of the Grand Commandery, Knights Templar, and Past Grand Master of the Grand Council, R. & S.M., of Kansas; B. F. McDaniel, 33d, Past Master of Dexter (Kans.) Lodge No. 156, and V. S. Hodgin, 33d, of Wichita, Kans.

NEBRASKA CHIEF JUSTICE WARNS AGAINST INVASION OF IDEALS

The "invasion" of foreign ideals is the first thing to guard against in the United States, Chief Justice Robert G. Simmons of Nebraska told a nation-wide radio audience in a broadcast over the Mutual Broadcasting System on May 29th. The Memorial Day program was sponsored by the Supreme Council, 33d, A.&A.S.R., S.J., U.S.A., and was the second of the 1941 patriotic and educational series sponsored by that Masonic body.

Chief Justice Simmons, who is also Grand Orator of the Grand Lodge of Nebraska, stressed the importance of strengthening the national character as an important step in national defense, for it is the only way to combat the invasion of ideals which are contrary to our own. He brought out that if these totalitarian doctrines are successfully transplanted to this country, it will not be necessary for an enemy physically to invade the United States to conquer it.

Calling for all religious faiths to cooperate toward restoring the faith and beliefs in the ideals that guided the founders of this Republic, Chief Justice Simmons said: "The strength of democracy is in its religious foundation. We must come again to believe, as a people, in a God that means honor, decency and justice between men and nations, and once again establish a recognition of the God-given rights of men as the basis for human conduct. . . . There is need for cooperation, real and earnest, to the end that rights sacred to each be not lost to all."

125th ANNIVERSARY OBSERVED

May 4, 1941, marked the 125th anniversary of the founding of Indivisible Friends Commandery No. 1, Knights Templar, of New Orleans, La., and the event was celebrated with special observance. Principal address was by Grand Commander C. P. Eilerson of the Grand Commandery of Louisiana, and the sermon was delivered by W. B. Slack, D.D., pastor of the First Methodist Church in New Orleans and a member of Okmulgee (Okla.) Commandery.

Indivisible Friends Commandery received its original charter from the Grand Encampment of New York on

May 4, 1816. A few weeks later, on June 20 and 21 of the same year, eight councils organized the General Grand Encampment of Knights Templar of the United States at a meeting in New York, and elected DeWitt Clinton, famous early patriot and Mason, first General Grand Master. The Grand Encampment of New York then changed its name to the Grand Commandery of New York. Indivisible Friends Commandery joined the Grand Encampment, U.S.A., in 1844.

THREE GENERATIONS

AS MASTERS

Not a commonplace ceremony was a Masonic installation that took place in London, Eng., recently. J. T. Leete, who was installed as Master of Cornish Lodge No. 2369, in 1916, installed his grandson, B. D. Leete to the Master's chair. B. J. Leete, son of J. T. Leete, had been installed as Master in 1922, so three generations—father, son and grandson—have now all occupied the chair of the lodge.

J. T. Leete was founder and first master of Wickford Lodge No. 4220. He is now in his 87th year and so impressively did he perform the ceremony of installing his grandson that it was ordered to be recorded on the minute book.

FREEMASONRY IN PANAMA "A Lost Masonic Book"

By BROTHER ROGER C. HACKETT

The above title is a misnomer. When it was announced last month as the subject of this month's article, the book to which it had reference appeared to be really a lost one, inasmuch as the writer's assiduous efforts to locate a copy of it, or even some information about it, had all failed. However, since the publication of the last *Trestle Board* the lost has been found, hence a better title for this article would be "A Rare Masonic Book."

The "lost" book referred to is entitled *La Antorcha del Francmason* ("The Torch of the Freemason"). As mentioned in the two immediately preceding articles of this series, the lodge's *Trestle Board* for August 1914, recorded that Worshipful Brother William T. Harrison of Granite Lodge No. 177, St. Michael's, Md., was presented with a copy of the book by the widow of Brother Ildefonso Quentin Rodriguez, 33d, while he was on a day's outing in Porto Bello about 1909, and that he in turn gave the volume to Sojourner's Lodge "as a memento of a visit to old Porto Bello and as a proof that Masonry was known and practiced on the Isthmus of Panama many years before the Americans began their work of separating the continents."

Of course it is recognized that the statement quoted can hardly be taken as "proof" that a lodge existed in Porto Bello but to the writer it appeared that

the book itself might possibly throw some light on the question. Specifically, he thought it probable that the book had been published in either Cartagena or Bogota, Colombia, and that if so it might contain something in the nature of a brief historical sketch of Colombian Masonry or a list of Colombian lodges. If the book had contained such information, it would have been very significant as to the status of the craft in Porto Bello up to 1822 (the date of its publication, as given in the *Trestle Board* article), whether or not the town was mentioned in it, because if it were unmentioned it could be taken that it was highly improbable that a lodge had ever existed in it up to that year.

With these thoughts in mind the writer ransacked the lodge for the book but without finding it. A search of its records for mention of it was equally fruitless and from questioning the older members it appeared that none of them had ever even heard of the book or Worshipful Brother Harrison. After these local failures to trace the book the writer ranged further afield and attempted to secure a copy of the work, or at least to learn something of its contents, in many different places, but with entire lack of success until very recently.

The single copy of *La Antorcha del Francmason* which has finally been located is now in the library of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction of the United States of America, Washington, D. C. The library's records show that the volume came from the library of the Rodriguez family of Porto Bello so the volume must be the very one which Worshipful Brother Harrison presented to Sojourner's Lodge in 1914.

Although *La Antorcha del Francmason* is in Spanish it was published in "Burdeos" (Bordeaux), France, in 1822. It is a manual of the first three degrees with excerpts from general Constitutions of Freemasonry and naturally, therefore, it throws no light on the controversial question of whether a lodge ever existed in Porto Bello.

La Antorcha del Francmason must be among the rarest of all Masonic works since none of the great lay libraries of the world such as the Congressional Library, the New York City Public Library, and the libraries of the British Museum and Oxford and Harvard Universities even have a record that such a book is in existence. The same thing can be said about such grand lodge libraries as those of Massachusetts, New York, Iowa, England, and Holland which are famed for the size and value of their collections. The work is not even mentioned in the two greatest Masonic bibliographies, Dr. Georg Kloss' *Bibliographie der Freimaurerei* (Frankford-am-Main, Germany, 1844) and August Wolfstiegs' *Bibliogra-*

phie der Freimaurerischen Literatur (4 vols., Leipzig, Germany, 1923-26). Since the first-named bibliography contains more than 5,000 entries and the last named one about 50,000, it must be considered that any work omitted from both of them is a decided rarity.

There seems to be no record of how *La Antorcha del Francmason* came to be in the library of the Ancient and Accepted Scottish Rite, Southern Jurisdiction. It is probable that Brother Rodriguez acquired it in Cartagena, Colombia, where he was made a Mason, and that it was lost from Sojourner's Lodge when its new temple was occupied early in 1915. If these two assumptions be true the minimum peregrinations of the book be represented by the cities of Bordeaux, Cartagena, Porto Bello, Colon-Cristobal, and Washington.

"THE QUESTIONABLE EXISTENCE OF FREEMASONRY IN PORTO BELLO"

By ROGER C. HACKETT

From time to time in Masonic writings there have been statements to the effect that a Masonic lodge existed in Porto Bello in the 19th and even 18th centuries. Indeed, one writer went so far as to state that Masonry existed there in the early part of the 18th century, presumably about the time when the first grand lodge, that of England, was organized (1717). This writer further stated Porto Bello was the center from which Masonry spread to all Latin-America and that the town is today venerated in Masonic circles throughout this area in much the same way that work is venerated in England. These are surprising statements to those who are acquainted with the sleepy little negroid village of some 500 inhabitants, located about 20 miles east of Colon, and readily accessible only by sea, which today is Porto Bello. But in Spanish colonial days the town was much more important than it is now since it was the Atlantic terminus of the Royal Road across the Isthmus and the sole *entrepot* for all legal foreign commerce with Spanish South America. It is also worth noting that lodges were founded in Spain as early as 1726 (although an era of Masonic persecution set in there in 1740) and so it is not impossible that Spanish brothers may have come to Porto Bello and founded a lodge there in the 18th century.

But the fact that Porto Bello was an important commercial center in the 18th century does not necessarily mean that it was also a Masonic center. In fact there is no contemporary evidence to this effect at all and no one connected with the Grand Lodge of Panama or with the several grand lodges in Colombia has any information about the possible existence of Masonry in old Porto Bello at any time. However, there is evidence that at least a single Mason lived there for a long time

in the 19th century. This evidence was first brought to the attention of Americans by a short article which appeared in the August, 1914, issue of the *Trestle Board* of Sojourner's Lodge. The more significant parts of it follow:

Brother William T. Harrison, P.M., Granite Yodge No. 177 of Maryland, tells of an interesting trip which he made to Old Porto Bello about 5 years ago.

While wandering around the ancient town his attention was attracted by the peculiar designs upon the windows of one of the old adobe houses which, upon closer examination proved to have the square and compasses, and other Masonic designs, delineated upon them. His curiosity aroused, he knocked upon the door and his demand was answered by an aged Spanish woman who invited him to enter. The inside of the house was furnished in that simple elegance which is characteristic of the home of a prominent family in such a town as old Porto Bello.

A daughter of the woman entered the room at her mother's call. She was able to carry on a conversation in English and to her Mr. Harrison explained the reason for his visit, and showed her a Masonic charm he wore. She said: "Yes, father wore one like that. He died many years ago."

The daughter showed Mr. Harrison an alcove containing a small chapel where she said her father worshipped and a library filled with Masonic books "printed in the Spanish language." The daughter gave all members of Brother Harrison's party one or two volumes from her father's library. One of these volumes, entitled *La Antorcha del Francmason* (The Torch of the Freemason) and published in 1822, was presented to Sojourner's Lodge by Worshipful Brother Harrison. According to the *Trestle Board* it was to be "laid up in the archives of the lodge as a memento of a visit to old Porto Bello and as a proof that Masonry was known and practiced on the Isthmus of Panama many years before the Americans began their work of separating the continents."

It is hardly necessary to point out that the finding of a particular Masonic book in Porto Bello cannot be taken as "proof" that Masonry had been "known and practiced" on the Isthmus of Panama many years before the Americans began their work of separating the continents," although as a matter of fact Masonry was "known and practiced" in Panama at least 83 years before the Americans started work on the Canal in 1904—but it was in Panama City, and later in Colon, that it was "known and practiced" and not in Porto Bello, so far as authentic records reveal.

To sum up, the affirmative evidence concerning the possible existence of organized Masonry in Porto Bello consists of—

1. Statements of 20th century writers who do not give the source of their information.
2. The existence of Masonic designs on a house in Porto Bello in 1909 and the existence of a Spanish Masonic library therein.
3. The fact that Porto Bello was an important commercial center in the 18th century.
4. The fact that lodges existed in Spain, the mother country, as early as 1726.

Opposed to this is the rather conclusive negative evidence, from an historian's point of view, that (1) there are no contemporary records that organized Masonry ever existed in Porto Bello; and (2) no one connected with grand lodges in Panama or Colombia has any information that a lodge ever existed in Porto Bello.

SPANISH MASONS STILL ALIVE

By CYRUS FIELD WILLARD,
D.Litt., F.P.S.

January, 1937, issue of the *Masonic News* of San Diego, contained an article on "Freemasons murdered in Spain", which received unusual attention throughout the Masonic world.

The traditional enemy of Freemasonry that financed the revolt of Francisco Franco could have been easily overcome by the Republican government of Spain but for the refusal of the United States, England and France to grant the right to buy arms to put down an armed revolt against a republican form of government.

After a valiant struggle against great odds the Republic of Spain was utterly demolished and its patriots who escaped being murdered are exiles from their native land. The Grand Master of the Grand Orient of Spain, Senor Lucio Martinez Gil, is now in exile in Mexico. He has written to the writer that he escaped from Madrid, where he was a prominent member of the Spanish Republican government, and is now publishing the Bulletin of his Grand Orient at 14 Donceles, Mexico City. He has written me of the fact that he and other members forming several lodges are now united and working in the jurisdiction of the Mexican Grand Lodges, and also informs me that relying on the known republican sentiments of the American Grand Lodges he sent out a circular letter to every one of the Grand Lodges in the United States, and not only has he not received any help, but has not even received a letter acknowledging the receipt of his letter, which bore the endorsement of the presiding officer of the council of Mexican Grand Lodges.

I tried to excuse this lack of courtesy on the part of American Grand Lodges by writing him that few Grand Secretaries knew the Spanish language. But

he is sadly puzzled by this lack of Masonic principles and cannot understand it. I have not explained the fetish of "Regularity" which is so falsely worshipped by so many Grand Lodges, due to our own early battles between different encroaching Grand Lodges, so that to restore order we adopted the American doctrine of exclusive state jurisdiction in each state.

The letter-head of this Spanish Grand Orient carries the regular Masonic motto, "To the Glory of the Grand Architect of the Universe", and they use the Bible on the altar of their lodges.

I know that Grand Master Gil would be pleased to hear from American Masons, as it would cheer his heart now saddened by the deaths of so many of his gallant comrades who were murdered because they stood for what we would term our American way of life. He is a man of culture, whose two sons now in Mexico are professors of chemistry and biology. I trust that many Masons will write him, assuring him of their sympathy and admiration for the brave fight he has put up and is still carrying on.

Mexico has signified its willingness to receive the Spanish refugees who had fled to France and were cared for there until France collapsed, and who will enrich the cultural life of Mexico, which is formed on the model of the United States, and whose Masonry is composed of Grand Lodges in all the different states of that Republic, many of which are recognized by the Grand Lodge of Texas.

I remember how my heart swelled in admiration of Grand Commander John H. Cowles when the representative of the Philaethes Society at Madrid, now dead, sent me a full account of how he visited the Masons of Spain who were in prison in Madrid on the order of Primo de Rivera.

HONORED BY UNIVERSITY

When Eleanor Reid was graduated in December, 1940, from the University of Washington, she was the ninth child of Mr. and Mrs. John H. Reid of Seattle, Wash., to receive a degree from that institution. Recently the University recognized this unique record and conferred its third honorary degree since 1889 upon the parents. The degree of "parentes extraordinarii" was presented *summa cum laude*.

Seven of the nine children were present at the surprise ceremony which took place at the home of Mr. and Mrs. Reid. Dr. L. P. Sieg, President of the University, led the delegation of University and state officials and friends who attended, and conferred the degree.

Only other honorary degrees presented by the University since Washington became a state were to Marshal Ferdinand Foch, French World War general, and to Frederic James Grand, early editor of the *Seattle Post-Intelligencer*.

Mr. Reid, a 32nd degree Scottish Rite Mason, has long been an active member of the Craft. He is Past Master of the University Lodge No. 141, Seattle, Wash., and both Mr. and Mrs. Reid are members of Ravenna Chapter No. 189, O.E.S., of that city.

Born in Oslo, Norway, in 1873, Mr. Reid entered the newspaper business in Seattle in 1906. He founded the *Masonic Tribune*, well known Seattle Masonic publication, and published it for twenty years. At present he is publisher of the *University District Herald* and president of the University Publishing Company.

GRAND CHAPTER EASTERN STAR OF MASSACHUSETTS

Total Number of Chapters	207
Initiated (1939)	1,016
Affiliated	315
Reinstated	31
Total Accessions	1,362
Demitted	1,365
Suspended	504
Died	763
Error on Return	1
Total Losses	2,633
Members January 1, 1939	48,367
Members January 1, 1940	47,096
Net Loss	1,271
Tax Exempt on account of Remittal of Dues	489
Number of Taxable Members	46,607
Total Amount of Grand Chapter Dues at 75 cents	\$34,955.25
Amount Received	\$34,955.25
Distributed as follows:	
Home Maintenance Fund	\$23,303.50
General Fund	\$11,651.75

PLAN TO HELP ARMY CRAFTSMEN

Presiding officers or their representatives of all Colorado grand bodies met in Denver recently to discuss the position they should take with reference to members of the Craft now stationed at U.S. Army camps in Colorado. A list of the Masons now at army posts has already been secured, and they are being looked after in every way possible under a plan adopted by Colorado Masonic leaders, and contact is also being established with sons of Masons.

It was found that many members of the armed forces stationed in the state are students who are not yet twenty-one years old, making the percentage of Masons small. Moreover, since these students are being constantly shifted, the task of maintaining contact with those who are Masons is more difficult.

It is reported that satisfactory recreational facilities have been provided and the Colorado Masons are efficient, enthu-

siastic and active in the work. Every possible attention is also being given to civilian defense workers who are Masons.

A satisfactory reunion was recently conducted by the No. 1 Scottish Rite Bodies of Denver, with twenty-six candidates receiving the 32nd degree. The degree work was especially well done. Nearly 500 Scottish Rite Masons attended the final banquet which closed the reunion.

WOMAN'S WILL LIFTS MORTGAGE

A \$300,000 mortgage on the Portland Masonic Temple is discharged in the will of Annie F. Schlotterbeck, widow of Augustus G. Schlotterbeck, filed for probate in Portland, Maine. Bequests total \$280,500, and in addition the will carries out the wishes of the husband of the testatrix that the mortgage on the temple be discharged.

CONFERS DEGREES UPON SONS

George L. Browne, a member of Roger E. Sherman Lodge No. 369, Kansas City, Kans., achieved an unusual record recently when he conferred one of the Symbolic Degrees upon each of his three sons. Mr. Browne conferred the first degree upon his eldest son, Curtis L., the second upon his second son, Leonard H., and the third upon his youngest son, Kermit C. Browne.

The three sons petitioned for the degrees at the same time and took the work together. Their father, who had never before participated in degree work, became proficient in each degree as it came along and took the Master's chair to confer the degree upon one of his sons at each ceremony.

THE FIRST MASSACHUSETTS LODGE IN PANAMA

By BROTHER ROGER C. HACKETT.

In local Masonic circles it is not generally known that the Grand Lodge of Massachusetts, which has enjoyed virtually exclusive jurisdiction in the Canal Zone since 1912 when Sojourners Lodge was founded (under dispensation), granted dispensations to two earlier lodges on the Isthmus. Each was named "Isthmus Lodge," both were located on the Pacific side, each lasted just about one year, and neither was ever chartered (by the Grand Lodge of Massachusetts).

The first Massachusetts Isthmus Lodge (incidentally, the name was incorrectly spelled *Isthmas* Lodge in the records) was founded in 1866 in Panama City. Its establishment ended a period of 11 years in which no lodges had existed in the capital city. The chief founder of this lodge was Brother William B. Little, a native of Boston, who was the United States consul at that time in Panama City. He was probably the Master of the lodge also, although there are no records attesting to this. In fact, for reasons explained hereinafter, there are no contemporary records of the lodge, or cop-

ies of them in existence at all, hence knowledge of it is decidedly fragmentary. Apparently most of its members were Panamanians, however, for when Brother Little died a few months after the lodge was founded, the dispensation was surrendered and the lodge secured a charter from the Supreme Council of the Scottish Rite, Grand Orient of New Granada (Colombia), in Cartagena, under the name of Isthmus Lodge of Panama No. 28. This was the same grand body which had chartered the last preceding lodge in Panama City, Franco-Granadina No. 15 (1854-1855), and it is reasonable to assume that many of the members of this subordinate lodge had become members of Isthmus Lodge.

It is not known that Isthmus Lodge did any work while it was under the Massachusetts Dispensation. If so, the work was presumably reported, in accordance with the Massachusetts By-Laws in force at that time, to the Deputy for Massachusetts then functioning in Peru, and the report never reached the Grand Lodge from him, or if it did it was probably among the papers which were destroyed by a fire in the Grand Lodge Temple in 1867.

Isthmus Lodge of Panama No. 28 came under its new Cartagena jurisdiction on condition that it be allowed to work in the York Rite, in which it was originally instituted, instead of the Scottish Rite practiced by the Supreme Council of New Granada. Very little is known about its subsequent history except that it continued to work until 1872 when, on account of some regulation of the Supreme Council which was resented by the brethren, it surrendered its charter rather than conform. Probably many of the members who did not object to the regulation in question affiliated with a new lodge which had been founded in Panama City under the same Supreme Council in 1870, or with another under the same grand jurisdiction, founded in 1875. The first was La Estrella del Pacifico Lodge No. 33 ("Star of the Pacific"); the second Isthmus Lodge No. 36. They continued to exist until 1844 and 1885, respectively. Thus, in a sense, the work initiated by the Grand Lodge of Massachusetts in 1866 continued to bear fruit for nearly 20 years.

The foregoing meager narrative of the first Massachusetts lodge in Panama and its successors is based mainly on a brief account in the printed *Proceedings* of the Grand Lodge of Massachusetts for 1866, together with some amplifications of it in a historical article devoted to Panamanian Masonry by Most Worshipful Brother Melvin Maynard Johnson which appeared in the *Proceedings* of the same Grand Lodge for 1917. (Most Worshipful Brother Johnson, one of the leading Masonic scholars in the United States, was at that time immediate Past Grand Master of the Grand Lodge of Massachusetts

and his article was published in connection with the formal recognition of the Grand Lodge of Panama by his Grand Lodge. This occurred early in 1917 and was largely brought about by Most Worshipful Brother Johnson. A subsequent article in this series will be devoted to this event.) Efforts to discover more about Isthmus Lodge, U.D., and its chief founder, have proved fruitless. With regard to the latter neither historical nor genealogical societies in New England or Nevada (from which state he was appointed to the consulship) could contribute any information, nor could several great libraries, including the Congressional Library in Washington. And all that the State Department records reveal is that Brother Little was appointed to the Panama City consulship by President Andrew Johnson on October 3, 1865, from the state of Nevada, as just mentioned, and that the last dispatch from him was dated September 18, 1866. It is reasonable to assume that he had not been living in Nevada long at the time of his appointment, since that state had been admitted to the Union only about 11 months before that time and the discovery therein of the famous Comstock Lode of silver (and some gold), which led to its peopling, had been made only 5 years before that. Under the circumstances, when it came to organizing a new lodge in Panama, rather naturally he would have felt a loyalty toward his home state Grand Lodge, in one of the subordinate lodges of which he presumably held membership (although in which one it has not been possible to determine), rather than to the new Grand Lodge of his residence state which had been organized only a short time before he must have left there for Panama.

Neither the date of the death of Brother Little, nor the place where his body was interred, seem to be on record either locally, including the files of the *Star & Herald* and its Spanish section *La Estrella de Panama*, or in the Department of State. Almost certainly, however, his death occurred in Panama City during the last 15 weeks of 1866 and his body was most probably returned to the United States for interment.

FREEMASONRY TO 1730

Not the least of the contributions of the erudite authors of "A Short History of Freemasonry to 1730", by Douglas Knoop, M.A. and his collaborator, G. P. Jones, M.A., to the knowledge of our ancient Craft this, their latest volume.

In it is traced in lucid language the story of the guilds which were the forerunners of Freemasonry during the pregnant period before 1730, about which little has been authoritatively known. Even now, with all the research of which this book is the result, there remain some blind spots, for as Henry Hallam truly said more than 120 years ago, "the curi-

ous subject of freemasonry has been treated only by panegyrists or calumniators, both equally mendacious." Writers on the subject rarely defined with any precision the theory of which they undertook to treat. They were too much given to polemics—insufficiently aware of the fact that the history of building is not the same thing as the history of freemasonry.

What has long been needed was a synoptic and reasonably accurate record of the circumstances leading up to the establishment of speculative Craftsmanship. Heretofore the average Mason, filled with zeal and the desire for more light, has found himself floundering in the swamp of mostly mythological mystery surrounding the beginnings of Freemasonry as we know it.

To treat so large a subject in so clear and consistent a way as to be really illuminating is the task these two eminent scholars of the University of Sheffield have set themselves. They have succeeded admirably, for within the 128 pages of this interesting volume is the essence of the truth of things in so far as human intelligence ably directed can find it. No need to be frightened longer by the weighty tomes of verbacious historians. Here indeed is a "short" history of the period previous to 1730 which is readable, informative and a genuine addition to the discriminating reader's bookshelf. We commend it to all to whom the knowledge of Freemasonry's past is of interest.

"A Short History of Freemasonry": 128 pp. Manchester University Press. 1940.

SIGNIFICANT

The following extract from the official proceedings of one Grand Commandery and the comment of the Grand Recorder, is significant:

"An examination of the figures show that ten commanderies with cash assets of \$24,498.00 expended nothing for charity, but did purchase past commander jewels at a cost of \$569.07. We hesitate to mention the names of any of these commanderies because of adding to their embarrassment, but we wonder whether the failure of Templary during the past few years has not been due to their failure to exemplify in practice the great fundamental principle of the Templar Order—Charity!"

AUSTRALIAN WAR AID FUND

Realizing that the need for war relief will increase as the fighting continues, a number of Masonic lodges of New South Wales have acted upon the suggestion of their Grand Lodge and have contributed money to the Grand Masters' War Benevolent Fund. Most of the lodges are contributing threepence per month per member, and some have voted substantial amounts in addition.

The gallant exploits of Australian troops in Africa and the Mediterranean district have won the admiration of the British Empire and the world, but Grand Master Lord Gowri of the Grand Lodge of New South Wales reminded the Masons at the last quarterly communication of that body that such exploits mean casualties, and that the time was coming when there would be a substantial drain upon the Grand Masters' Fund to aid the men injured in the fighting. He urged the lodges to subscribe as liberally as possible so that Masonry would be in a position to give maximum aid.

THE CALIFORNIA GOLD RUSH OF 1849 AND THE REVIVAL OF MASONRY IN PANAMA

By BROTHER ROGER C. HACKETT

As previously related the first lodge known to have been established in Panama was La Mejor Union which was granted a dispensation by the Supreme Council of the Scottish Rite in Madrid in 1821, and which within the next three years came successively under the jurisdiction of the Supreme Council in Paris, the Grand Lodge of New York, and the Grand Lodge of Colombia, after which there is no further direct record of it. The last mention of it is in the *Proceedings* of the Grand Lodge of New York for 1832, and it is probable that it ceased to exist. There ensued for probably at least ten years a Masonic vacuum in the Department of Panama of New Granada, as the Republic of Colombia was known then.

The discovery of gold in California in 1848, not only brought great prosperity to Panama, which again became an important highway of commerce and travel, but it resulted in the reestablishing of Masonry on the Isthmus. This was brought about by the fact that some of the gold-seeking Masons from the United States became destitute in Panama City in 1850, on account of the long waits which had to be made for steamship accommodation going north. Their more affluent brothers thereupon organized informal clubs to aid them. By the autumn of 1850, they decided that they could achieve better results if they were organized into a regular lodge and therefore on September 21, eleven brethren held a meeting and resolved to petition some grand lodge for a Dispensation. Since three of the eleven were from Texas, including a Past Grand Secretary of the Grand Lodge of that jurisdiction, it was decided to seek the dispensation from the Lone Star State. The brothers agreed on the name "Union Lodge" and immediately drafted and mailed the petition. Only seven brothers, including the three from Texas, signed it, however. Probably the other four who attended the initial meeting were willing to encourage the new organization but

did not wish to give up their own Masonic affiliations to join it.

The Dispensation was granted in October and on November 25, 1850, the first meeting thereunder was held with Worshipful Brother George Fisher, the Past Grand Secretary mentioned above, in the East. Brother Louis C. Mertens was Senior Warden; Brother Julien Pezantz, Junior Warden; and Brother W. Dinneford, Secretary. Where the first meeting was held is not known, nor, for that matter, is it known where any of them were held.

The dues of the new lodge were set at the very high figure of \$5.00 per month and it was reported that the brothers were taxing themselves in addition, for relief purposes, at a higher rate than was known elsewhere in the Masonic world. It was stated that the lodge's monthly expenses ran to \$150—and this at a time when it could hardly have had more than the original seven members. In consequence of its heavy outlay for charity the Grand Lodge of Texas presently donated \$150 to it and designated it a "Masonic Missionary Station" which meant that it was privileged to solicit funds for its charity work from outside Masonic sources. The lodge thereupon printed a pamphlet entitled *Union Lodge Appeal*, and distributed it to the some 35 grand lodges then existing in the United States. It contained an appeal for funds to aid it in its work. It was signed and endorsed by eight transient brothers from five states. Two editions of it were printed but all copies of both appear to have been lost. Whether or not the appeal resulted in any contributions being made is not known but it may be surmised that if any at all were received they were modest in amount.

Union Lodge was granted a second Dispensation in January, 1851, and one year later it was chartered as No. 82. The new lodge did not remain long in existence, however. The reason was that the California gold rush was already beginning to subside when it was chartered and rather paradoxically steamship service to California was being increased at the same time. It is probable that all the members, who incidentally were really "sojourners" in Panama, managed to leave the Isthmus during 1852, 1853, and 1854. At any rate there are no records relating to the lodge after the last-mentioned year. Since steamship accommodations to California were amply sufficient to take care of the demand without undue delay by this time, it is not likely that a lodge was really needed any longer in Panama for the purpose of taking care of sick and distressed transient brothers.

During the short life of Union Lodge No. 8, especially while it was under dispensation, it certainly accomplished much in the way of relief to sick and distressed brothers. It is also probable that it "made" some brothers, although noth-

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ing is positively known as to this except that it had 34 members, including 23 Master Masons, while it was still under dispensation late in 1851. This was an increase of 16 Master Masons over the number who had signed the petition for a Dispensation about a year earlier but it is possible that some of them were affiliating members. It would seem, however, that at least 13 of them must have been Raised in the lodge, since earlier in the year a letter about the lodge was published in the *Proceedings* of the Grand Lodge of New York and this mentioned that 13 Entered Apprentices "were soon to become masters."

All Sorts

AND CLEVER

An elderly woman was noted for her good humor, especially for having a good word for everybody. One day her husband said, "Mary, I believe you would even have a good word for the devil himself!"

"Well," she replied, "he's a very industrious person."

* * *

STUCK

Sonny Boy had been getting a little obstreperous, whereupon his parents reminded him that he was not so smart; that he narrowly had escaped being kept in kindergarten a second term.

"Yeah," scoffed the little boy. "Well, you remember the teacher who didn't want to pass me? Now I'm in the first grade and she's still in the kindergarten."

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DODGING
Army Doctor—Weak eyes, eh?
How many lines can you read on that chart?
Draftee (hoping to escape duty)—
“What chart?”

SWING
The teacher was trying to impress upon her young pupils the importance of being original. She illustrated by saying: “Mickey, repeat these sentences in your own words—I see a cow. The cow is pretty. The cow can run.”

Micky, a film addict, said: “Boy, lamp de cow. Ain’t she a honey? An’ I ask you, kin she take it on the lam?”

FACTUAL ERROR
Professor: Correct this sentence: “Girls is naturally better looking than boys.”
Student: “Girls is artificially better looking than boys.”

FRIGHT
First Farmer—Seems like I’ve been findin’ an awful lot of dead crows in the fields lately.

Second Farmer—Yup, Joe Welch down the road made a scarecrow out of the duds his boy brought home from college, and the birds have been laughin’ themselves to death.

WHAT DOES?
Pat and Mike were watching some bricklayers at work one day, and Pat asked, “Say, Mike, what is it that holds the bricks together?”
“Sure,” said Mike, “that’s easy. It’s the mortar.”
“Never a bit of it,” said Pat, “that is what keeps them apart.”

G. B. S.
George Bernard Shaw’s definition of golf:
“Golf is a game that needlessly prolongs the life of useless men.”

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UNLETTERED

He—You’re so good at conundrums, try this.
She—Sure, go ahead.
He—Take away my first letter, take away my second letter, take away all my letters, I am still the same. What am I?
She—That’s easy. You’re a mail-carrier!

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DUPLEX

A very stout woman was walking on the promenade of a seaside town when she noticed a weighing machine with the notice: “I speak your weight.”
She put one penny in the slot and stood on the platform. A voice answered: “One at a time, please!”

SHIBBOLETH

From the dark came the voice of the sentry, “Halt! Who’s there?”
“An American,” was the reply.
“Is that so? Well, advance and recite the second verse of ‘The Star-Spangled Banner’.”

“I don’t know it.”
“Proceed, American.”

AMEN!

It was a little girl who prayed: “God make all the bad people good, and all the good people easy to live with.”

SUDDEN REVERSE

A lordly Rolls Royce was followed through the congested traffic of New York by an antiquated Ford. The Rolls Royce stopped suddenly and the Ford crashed into it.

A policeman came out and asked the driver of the Ford for his name and address.

“Paddy Murphy,” was the reply.
“Begorra, is it now?” said the officer. “Hold on a minute while I give the other fellow a ticket for backin’ into ye.”

GENTLY, OF COURSE

“Jimmie,” said the teacher, “what is your greatest ambition?”
Jimmie considered a moment, “I think,” he said, “It is to wash my mother’s ears.”

HIGH HATTERY

A girl met an old flame who had turned her down and decided to high-hat him.

“Sorry,” she murmured when the hostess introduced him to her, “I didn’t get your name.”

“I know you didn’t,” replied the former boy friend, “but you certainly tried hard enough.”

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with their locations and meeting days alphabetically arranged

"O" signifies full moon.

Abington, John Cutler, 1st Monday.
Adams, Berkshire, 1st Monday.
Amesbury, Warren, 1st Monday.
Amherst, Pacific, 3d Tuesday.
Ancon, Canal Zone, Canal Zone, 1st Friday.
Andover, Saint Matthew's, 2nd Monday.
Arlington, Hiram, 1st Thursday.
Arlington, Russell, 2nd Wednesday.
Ashland, North Star, 3d Monday.
Athol, Athol, 4th Thursday.
Athol, Star, 1st Monday.
Atlantic, Atlantic, 2nd Wednesday.
Attleboro, Ezekiel Bates, 3d Wednesday.
Auburn, Joel H. Prouty, 2nd Tuesday.
Ayer, Caleb Butler, 2nd Monday.
Ayer, Saint Paul, 3d Monday.

Balboa, Canal Zone, Army, 3d Tuesday.
Balboa, Canal Zone, Chagres, 1st Monday.
Balboa, Canal Zone, Darien, 2nd Thursday.
Barre, Mount Zion, 1st Wednesday.
Belchertown, Vernon, 1st Wednesday.
Belmont, Beaver, 4th Monday.
Belmont, Belmont, 1st Thursday.
Beverly, Budleigh, 2nd Thursday.
Beverly, Liberty, 2nd Monday.
Billerica, Thomas Talbot, 2nd Tuesday.
Blackstone, Blackstone River, 1st Wednesday.
Boston, Aberdour, 2nd Tuesday.
Boston, Boston University, 4th Friday.
Boston, Columbian, 1st Thursday.
Boston, Euclid, 2nd Thursday.
Boston, Fourth Estate, 1st Monday.
Boston, Germania, 4th Monday.
Boston, Hesperia, 3d Tuesday.
Boston, Joseph Warren, 4th Tuesday.
Boston, Joseph Webb, 1st Wednesday.
Boston, Lodge of Eleusis, 3d Thursday.
Boston, Lodge of St. Andrew, 2nd Thursday.
Boston, Maj. Gen. Henry Knox, 4th Wednesday.
Boston, Moses Michael Hayes, 1st Thursday.
Boston, Mount Lebanon, 2nd Monday.
Boston, Mount Tabor, 3d Thursday.
Boston, Revere, 1st Tuesday.
Boston, Saint John's, 1st Monday.
Boston, Shawmut, 4th Thursday.
Boston, Temple, 3d Wednesday.
Boston, The Massachusetts, 3d Monday.
Boston, Winslow Lewis, 2nd Friday.
Boston, Zetland, 2nd Wednesday.
Braintree, Delta, 4th Tuesday.
Bridgewater, Fellowship, Mon. on or before O.
Brighton, Bethesda, 1st Tuesday.
Brighton, Ebenezer Fuller, 2nd Tuesday.
Brockton, Baalis Sanford, 2nd Wednesday.
Brockton, Paul Revere, 1st Tuesday.
Brookfield, Hayden, Wednesday on or before O.
Brookline, Beth-Horon, 2nd Tuesday.
Brookline, Brookline, 3d Thursday.
Brookline, United, 1st Wednesday.

Cambridge, Amicable, 1st Thursday.
Cambridge, Charity, 1st Monday.
Cambridge, Mizpah, 2nd Monday.
Cambridge, Mount Olivet, 1st Friday.
Cambridge, Putnam, 3d Monday.
Cambridge, Richard C. MacLaurin, 3d Wed.
Cambridge, The Harvard, 3rd Thursday.
Campello, Saint George, 1st Wednesday.
Canton, Blue Hill, 1st Tuesday.
Charlestown, Faith, 3d Friday.
Charlestown, Henry Price, 4th Wednesday.
Chatham, Saint Martin's, 1st Monday.
Chelsea, Robert Lash, 4th Wednesday.
Chelsea, Star of Bethlehem, 3d Wednesday.
Cheshire, Upton, 2nd Tuesday.
Chester, Federal, 1st Wednesday.
Chicopee, Chicopee, 1st Tuesday.
Chicopee Falls, Belcher, 1st Tuesday.
Clinton, Trinity, 1st Tuesday.
Cohasset, Konohasset, 1st Friday.
Conception, Chile, Saint John's, 2nd Saturday.
Concord, Corinthian, 2nd Monday.
Conway, Morning Sun, 1st Tuesday.
Cotuit, Mariners', 1st Wednesday.
Cristobal, Canal Zone, Sojourners, 1st Sat.

Dairen, So. Manchuria, Talien, 3d Wednesday.
Dalton, Unity, 3d Monday.
Danvers, Amity, 3d Friday.
Danvers, Mosaic, 1st Thursday.
Dedham, Constellation, 3d Wednesday.
Dorchester, Algonquin, 1st Wednesday.
Dorchester, Rabboni, 3d Thursday.
Dorchester, Brotherhood, 3d Tuesday.
Dorchester, Dorchester, 1st Thursday.
Dorchester, Union, 2nd Tuesday.
Duxbury, Corner Stone, Sat. on or before O.
East Boston, Baalbec, 1st Tuesday.
East Boston, Everett C. Benton, 3d Tuesday.
East Boston, Hammett, 4th Tuesday.
East Boston, Noddie's Island, 2nd Monday.
East Bridgewater, Satucket, 1st Tuesday.
East Douglas, Mumford River, 2nd Monday.
Easthampton, Ionic, 2nd Monday.
East Gloucester, Acacia, 1st Wednesday.
East Longmeadow, Charles C. Spellman, 1st Mon.
Edgartown, Oriental, 1st Monday.
Everett, Galilean, 1st Thursday.
Everett, Palestine, 2nd Thursday.
Fairhaven, George H. Taber, 2nd Monday.
Fall River, King Philip, last Tuesday.

Fall River, Massasoit, 2nd Tuesday.
Fall River, Mount Hope, 1st Friday.
Fall River, Narragansett, 1st Thursday.
Fall River, Watuppa, 1st Tuesday.
Falmouth, Marine, 1st Monday.
Fitchburg, Aurora, 1st Monday.
Fitchburg, Charles W. Moore, 3d Friday.
Foxboro, Saint Alban's, 2nd Monday.
Framingham, Alpha, 4th Monday.
Framingham, Middlesex, Tue. on or before O.
Franklin, Excelsior, 1st Monday.
Gardner, Hope, 3d Thursday.
Gatun, Canal Zone, Sibert, 1st Wednesday.
Georgetown, Charles C. Dame, 1st Monday.
Gloucester, The Tyrian, 1st Tuesday.
Grafton, Franklin, 1st Thursday.
Great Barrington, Cincinnati, Fri. on or bef. O.
Greenfield, Republican, 3d Thursday.

Hanover, Phoenix, Thursday nearest O.
Harwich, Pilgrim, 1st Thursday.
Haverhill, Merrimack, 1st Wednesday.
Haverhill, Sagadahew, 3d Monday.
Haydenville, Hampshire, 1st Thursday.
Hingham, Old Colony, 2nd Tuesday.
Hinsdale, Globe, 1st Monday.
Holliston, Mount Hollis, 1st Monday.
Holyoke, Mount Tom, 1st Friday.
Holyoke, William Whiting, 1st Wednesday.
Hopkinton, John Warren, 2nd Tuesday.
Hudson, Doric, 3d Monday.
Huntington, Huntington, 3d Wednesday.
Hyannis, Fraternal, 1st Monday.
Hyde Park, Hyde Park, 3d Thursday.

Ipswich, John T. Heard, 1st Wednesday.
Jamaica Plain, Eliot, 3d Wednesday.
Jamaica Plain, Loyalty, 4th Monday.
Lawrence, Grecian, last Friday.
Lawrence, Phoenician, 3d Wednesday.
Lawrence, Tuscan, 1st Monday.
Lee, Evening Star, Tuesday on or before O.
Leominster, Wilder, 1st Tuesday.
Lexington, Simon W. Robinson, 2nd Monday.
Littleton, Tahattawan, 4th Monday.
Longmeadow, Longmeadow, 2nd Thursday.
Lowell, Ancient York, 2nd Thursday.
Lowell, Kilwinning, 3d Friday.
Lowell, P. n. tucket, 3d Thursday.
Lowell, William North, 2nd Wednesday.
Lowell, William Sewall Gardner, 2nd Friday.
Ludlow, Brigham, 1st Tuesday.
Lynn, Benjamin F. Arrington, 1st Monday.
Lynn, Bethlehem, 3d Friday.
Lynn, Damascus, 3d Wednesday.
Lynn, Golden Fleece, 3d Monday.
Lynn, Mount Carmel, 2nd Monday.

Malden, Converse, 2nd Monday.
Malden, Mount Scopus, 4th Wednesday.
Malden, Mount Vernon, 1st Thursday.
Malden, The Lodge of Stirling, 2nd Wednesday.
Manchester, Manchester, 3d Monday.
Mansfield, Saint James, 1st Tuesday.
Marblehead, Philanthropic, 3d Tuesday.
Marion, Pythagorean, 2nd Tuesday.
Marlboro, United Brethren, 1st Wednesday.
Maynard, Charles A. Welch, 3d Thursday.
Medford, Mount Hermon, 1st Thursday.
Medford, Samuel Crocker Lawrence, 3d Tue.
Melrose, Fidelity, Tue. preceeding 3d Wed.
Melrose, Wyoming, 4th Thursday.
Merrimac, Bethany, 1st Tuesday.
Methuen, John Hancock, last Friday.
Middleboro, May Flower, 1st Tuesday.
Milford, Montgomery, 1st Thursday.
Millbury, Olive Branch, 2nd Monday.
Milton, Macedonian, 4th Tuesday.
Milton, Milton, 2nd Friday.
Monson, Day Spring, 2nd Tuesday.
Montague, Bay State, Monday on or before O.

Nantucket, Union, 1st Monday.
Natick, Meridian, 3d Wednesday.
Needham, Nehoiden, 3d Tuesday.
Needham, Norfolk, 2nd Monday.
New Bedford, Abraham H. Howland, Jr., 2d Tue.
New Bedford, Eureka, 1st Friday.
New Bedford, Paskamansett, 3d Tuesday.
New Bedford, Quittacus, 2nd Thursday.
New Bedford, Star in the East, 1st Monday.
Newburyport, Saint John's, 1st Thursday.
Newburyport, Saint Mark's, 2nd Monday.
Newtonville, Dalhousie, 2nd Wednesday.
Newtonville, Fraternity, 3d Friday.
Newtonville, Norumbega, 2nd Monday.
North Adams, Greylock, 2nd Tuesday.
North Adams, Lafayette, 2nd Monday.
Northampton, Jerusalem, 2nd Tuesday.
North Andover, Cochichewick, 2nd Friday.
North Attleboro, Bristol, 3d Tuesday.
North Brookfield, Meridian Sun, 1st Wednesday.
North Easton, Paul Dean, 1st Wednesday.
Northfield, Harmony, Wed. on or before O.
Norwood, Orient, 2nd Monday.

Orange, Orange, 2nd Monday.
Orleans, Universal, 2nd Friday.
Oxford, Oxford, Monday on or before O.
Palmer, Thomas, Monday on or before O.
Peabody, Jordan, Wednesday on or before O.

Pedro Miguel, Canal Zone, Isthmian, 2nd Fri.
Peking, China, International, 1st Wednesday.
Pittsfield, Crescent, 4th Monday.
Pittsfield, Mystic, 1st Wednesday.
Pittsfield, Pittsfield, 1st Friday.
Plymouth, Plymouth, 3d Monday.
Provincetown, King Hiram's, 1st Monday.
Quincy, Manet, 2nd Friday.
Quincy, Rural, 1st Thursday.
Quincy, Theodore Roosevelt, 4th Friday.
Randolph, Norfolk Union, 2nd Wednesday.
Reading, Good Samaritan, 1st Wednesday.
Rehoboth, Eastern Star, 2nd Wednesday.
Revere, Seaview, 2nd Thursday.
Rockport, Ashler, 1st Monday.
Roslindale, Prospect, 2nd Monday.
Roslindale, West Roxbury, 1st Tuesday.
Roxbury, Adelphi, 3d Tuesday.
Roxbury, Lafayette, 2nd Monday.
Roxbury, Washington, 2nd Thursday.
Rutland, Rufus Putnam, 1st Monday.

Salem, Essex, 1st Tuesday.
Salem, Starr King, 2nd Monday.
Sandwich, De Witt Clinton, 1st Tuesday.
Santiago, Chile, Huelen, 2nd Friday.
Saugus, William Sutton, 3d Thursday.
Scituate, Satuit, 4th Wednesday.
Seekonk, Netop, 3d Wednesday.
Shanghai, China, Ancient Landmark, 1st Tue.
Shanghai, China, Shanghai, 1st Friday.
Shanghai, China, Sinim, 3d Tuesday.
Shelburne Falls, Mountain, 1st Wednesday.
Shrewsbury, Matthew John Whittall, 2nd Fri.
Somerset, Pioneer, 1st Monday.
Somerville, John Abbot, 1st Tuesday.
Somerville, King Solomon's, 2nd Friday.
Somerville, Soley, 3d Monday.
Southboro, Saint Bernard's, 2nd Wednesday.
South Boston, Gate of the Temple, 4th Tuesday.
South Boston, Saint Paul's, 1st Tuesday.
Southbridge, Quinebaug, 1st Mon. except Sept.
South Deerfield, Mount Sugar Loaf, 1st Friday.
South Hadley Falls, Mount Holyoke, 1st Thurs.
South Yarmouth, Howard, 2nd Friday.
Spencer, Spenc r, 1st Tuesday.
Springfield, Esoteric, 2nd Thursday.
Springfield, Hampden, 1st Tuesday.
Springfield, Indian Orchard, 1st Monday.
Springfield, Roswell Lee, 1st Monday.
Springfield, Samuel D. Sherwood, 1st Friday.
Springfield, Samuel Osgood, 3d Tuesday.
Springfield, Springfield, 1st Wednesday.
Stockbridge, Occidental, 1st Wednesday.
Stoneham, King Cyrus, 2d Tuesday.
Stoughton, Rising Star, 2nd Thursday.
Swampscott, Wayfarers, 1st Thursday.
Taunton, Alfred Baylies, 3d Friday.
Taunton, Charles H. Titus, 2nd Friday.
Taunton, Ionic, 1st Tuesday.
Taunton, King David, Wed. on or before O.
Tewksbury, Wamesit, 1st Monday.
Tientsin, China, Hykes Memorial, 4th Tuesday.
Tisbury, Martha's Vineyard, 1st Tuesday.
Turners Falls, Mechanic's, 2nd Tuesday.

Uxbridge, Solomon's Temple, 2nd Thursday.
Valparaiso, Chile, Bethesda, 2nd Wednesday.
Wakefield, Golden Rule, 2nd Thursday.
Walpole, Azure, 4th Wednesday.
Waltham, Isaac Parker, 1st Tuesday.
Waltham, Monitor, 2nd Monday.
Waltham, Waltham, 4th Tuesday.
Ware, Eden, 1st Monday.
Wareham, Social Harmony, 2nd Friday.
Warren, Quaboag, 1st Tuesday.
Watertown, Pequosette, 2nd Thursday.
Watertown, Victory, 1st Friday.
Webster, Webster, 3d Monday.
Wellesley, Wellesley, 2nd Tuesday.
Wellfleet, Adams, 1st Wednesday.
Westboro, Siloam, 2nd Monday.
West Boylston, Boylston, 2nd Monday.
West Brookfield, Bay Path, 4th Friday.
Westfield, Mount Moriah, 1st Wednesday.
West Harwich, Mount Hor b, 1st Wednesday.
West Medford, Sagamore, 3d Monday.
West Somerville, Somerville, 4th Monday.
West Medway, Charles River, 2nd Wednesday.
Westport, Noquochoke, Sat. on or before O.
West Springfield, Elm, 1st Monday.
West Springfield, Mount Orthodox, 1st Tuesday.
West Stockbridge, Wisdom, Thur. on or bef. O.
Weymouth, Orphan's Hope, 2nd Thursday.
Weymouth, Wessagusset, 2nd Tuesday.
Whitinsville, Granite, 2nd Tuesday.
Whitman, Puritan, 3rd Wednesday.
Wilbraham, Newton, 1st Wednesday.
Williamstown, Williams, 1st Tuesday.
Wilmington, Friendship, 3d Wednesday.
Winchendon, Artisan, 1st Tuesday.
Winchester, Mystic Valley, 2nd Thursday.
Winchester, William Parkman, 2nd Tuesday.
Winthrop, Winthrop, 2nd Tuesday.
Woburn, Mount Horeb, 1st Wednesday.
Wollaston, Wollaston, 1st Tuesday.
Worcester, Athelstan, 1st Wednesday.
Worcester, Isaiah Thomas, 4th Thursday.
Worcester, Montacute, 1st Monday.
Worcester, Morning Star, 1st Tuesday.
Worcester, Quinsigamond, 4th Friday.
Worcester, Rose of Sharon, 1st Saturday.